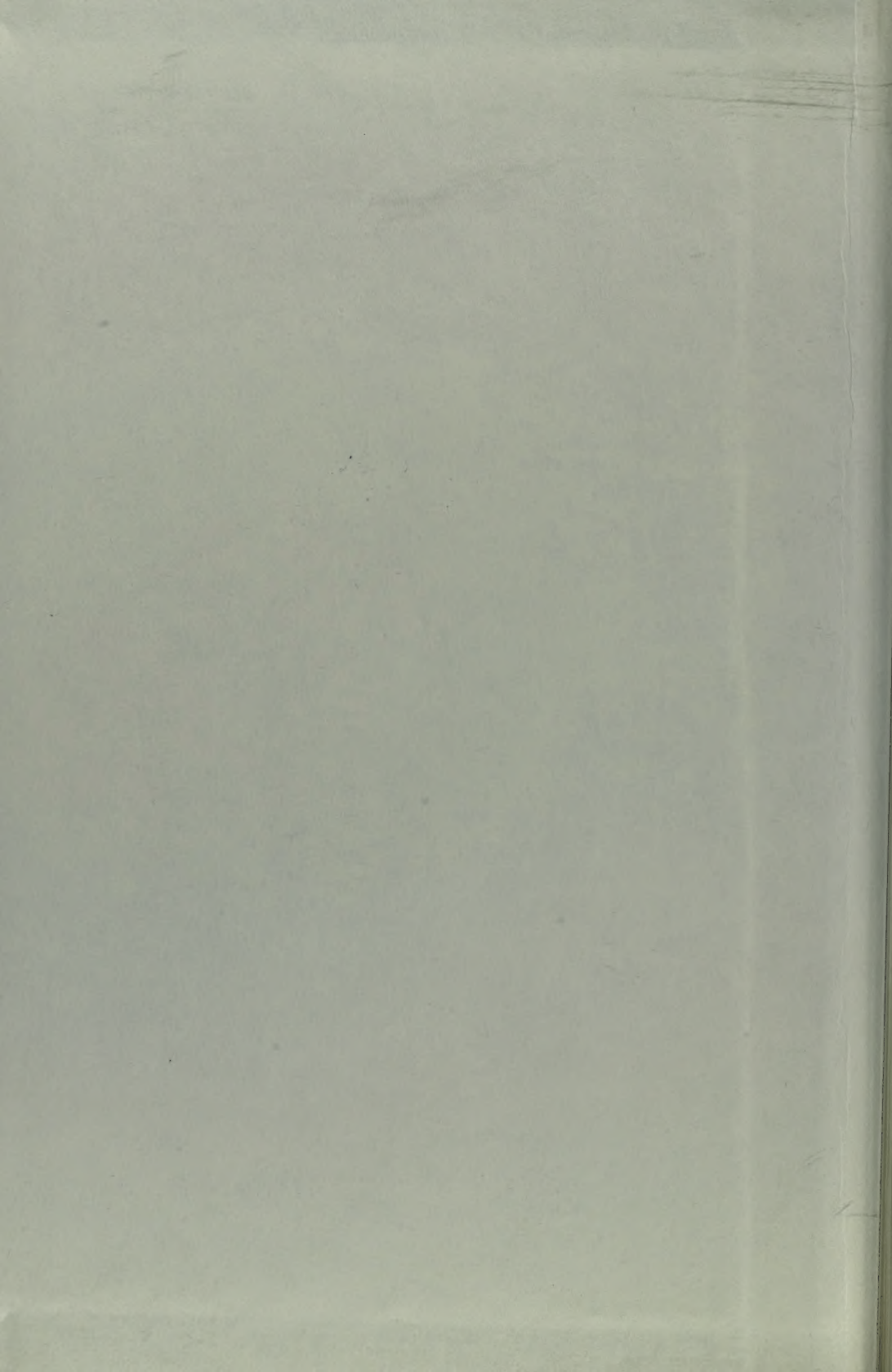
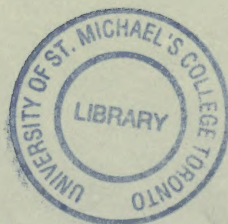




UNIVERSITY OF ST. MICHAEL'S COLLEGE



3 1761 07097086 8







Digitized by the Internet Archive
in 2007 with funding from
Microsoft Corporation

THE CATHOLIC CHARITIES REVIEW

Caritas Patiens

Some Radical Programmes
of Reconstruction

Editorial

Old and New in Catholic
Charity

Rev. Wm. J. Kerby, Ph. D.

The Child and the War

Rev. Frederick Siedenburg, S. J.

Catholic Settlement
Work

Margaret Tucker

Reports of the Society of
St. Vincent de Paul

The Trinity College Record

The Literary Organ of
TRINITY COLLEGE
Washington, D. C.

Student Essays, Short Stories, Verse, Feature
Departments and Editorials
as well as
Alumnæ Contributions and Announcements

Published bi-monthly during the College Year about the beginning of October,
December, February, April and June

THE PRICE OF SUBSCRIPTION

\$1.00 A YEAR

should be sent to the
Business Manager of the Record

TRINITY COLLEGE

WASHINGTON, D. C.

Contents for January, 1919

EDITORIALS	3
Some Radical Programmes of Reconstruction.—The Doctrines of the Non-Partisan League.	
PRINCIPLES AND METHODS	8
Old and New in Catholic Charity. Rev. Wm. J. Kerby, Ph.D.—New Probation Laws in New York.—A New School of Social Service.	
SOCIAL QUESTIONS	14
The Child and the War. Rev. Frederick Siedenburg, S.J.—Records Wanted of Catholic Activities.—Social Services of the Religious Orders.	
SOCIETIES AND INSTITUTIONS	18
Catholic Settlement Work—An Analysis. Margaret Tucker.—Distribution of Income Taxes.	
THE SOCIETY OF ST. VINCENT DE PAUL	22
Reports of Councils and Conferences.	
BOOK REVIEWS	30
A Theology for the Social Gospel. By Walter Rauschenbusch.	

THE CATHOLIC CHARITIES REVIEW

Published the middle of every month except July and August by

THE NATIONAL CONFERENCE OF CATHOLIC CHARITIES

AT 120 WEST 60TH STREET, NEW YORK

Editorial Office:

THE CATHOLIC UNIVERSITY OF AMERICA, WASHINGTON, D. C.
REV. JOHN A. RYAN, D.D., Editor and Manager

Annual Subscription, \$1.00

Single Copies, 15 Cents

Make checks payable to *The Catholic Charities Review*

Entered as second-class matter January 13, 1917, at the Post Office at New York, New York, under the Act of March 3, 1879.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized October 8, 1918.

STUDIES

An Irish Quarterly Review of Letters, Philosophy and Science

VOL. VII., No. 28

CONTENTS

DECEMBER, 1918

I.	THE ARGUMENT FROM IRISH HISTORY.....	<i>Dun Cairin</i>
II.	THE WORLD POLICY OF PRESIDENT WILSON.....	<i>John J. Hogan</i>
III.	DEMOCRACY, PARLIAMENT AND CROMWELL.....	<i>Alfred Rahilly</i>
IV.	MARSHAL PÉTAIN.....	<i>Charles Baussan</i>
V.	PROHIBITION IN THE UNITED STATES.....	<i>Frank O'Hara</i>
VI.	CATHOLIC RENASCENCE IN FRANCE.....	<i>Virginia M. Crawford</i>
VII.	UNPUBLISHED IRISH POEMS—No. 4.....	<i>Osborn Bergin</i>
VIII.	POETRY—THE TIRLOUGH AT DERRYHOYLE.....	<i>M. de V. S.</i>
	THE EXILE.....	<i>Katharine Tynan</i>
	STRIFE AND SWEETNESS.....	<i>George O'Neil</i>
	SHAKESPEARE.....	<i>M. Bodkin</i>
	AT MOMENT OF VICTORY.....	<i>John Bunker</i>
	TO THE MOON.....	<i>K. M. Murphy</i>
IX.	IRISH VITAL STATISTICS IN AMERICA.....	<i>Austin O'Malley</i>
X.	A FRAGMENT OF IRISH INDUSTRIAL HISTORY.....	<i>E. J. Riordan</i>
XI.	BOHEMIA AND ITS ULSTER QUESTION.....	<i>P. J. Gannon</i>
XII.	CHRONICLE— I. THE INFLUENZA EPIDEMIC.....	<i>William M. Crofton</i>
	II. IRISH FICTION FOR BOYS.....	<i>Stephen J. Brown</i>
XIII.	REVIEW OF BOOKS.	

It may be said without boast or exaggeration that *Studies* holds a foremost place today amongst the Quarterlies issued in the English language and is far ahead of most of them in the high-class nature of its contents and in the academic standing and scholarship of its distinguished contributors.

The Evening News, December 31, 1917.

This Irish Quarterly, originally started by some Professors of the National University, has won a good position, and that this is well deserved is proved by the singular variety and ability of its September issue.

The Times Literary Supplement, September 20, 1917.

Altogether *Studies* is an admirable review, which should not fail to take its place among the good reviews of the day.

C.K.S. in *The Sphere*, June 23, 1917.

STUDIES is issued early in March, June, September and December.

The Editorial Offices are at No. 35 Lower Leeson Street, Dublin.

Price, Single Copies, 75 cents net; Annual Subscription, \$3.00, post free.

Dublin: THE EDUCATIONAL COMPANY OF IRELAND, Limited
London and St. Louis: B. Herder

Melbourne: William P. Linehan

THE CATHOLIC CHARITIES REVIEW

VOL. III

JANUARY, 1919

No.

Editorials

SOME RADICAL PROGRAMMES OF RECONSTRUCTION.



THE statement of the British Labor Party, entitled, "Labor and the New Social Order," has received considerable publicity in the United States.

It is very radical in its immediate proposals, and it explicitly points to Socialism as the ultimate form of social and industrial organization. Many of us have been led to believe that this document represents the deliberate and settled convictions of the majority of the organized workers of Great Britain. However, Mr. G. H. D. Cole declares (*The Dial*, Nov. 30, 1918) that while it has received "the official endorsement of the Labor Party Conference, it is essentially something accepted by Labor, and not something devised and believed in by Labor. It is in effect a series of resolutions drafted and proposed by Mr. Sidney Webb, and accepted in default of an alternative programme. But such an acceptance does not go deep; and it is safe to say that even to the majority of Labor candidates, it means and counts for very little."

Whatever may be the authority of this British programme, it has no counterpart in the labor movement of the United States. The American Federation of Labor has issued no such comprehensive and radical statement of the social and industrial changes that are to be sought

after the war. Consequently we cannot speak definitely concerning the reconstruction programme of American labor. There is no such thing.

Nevertheless, a few state and city organizations of labor have formulated specific statements. They are the Federations of Labor of California and Ohio, and the Federation of Chicago. All three of these bodies demand the legal minimum wage, very heavy taxation of incomes and inheritances, and government ownership of public utilities, specifically of railroads, water powers, and shipping. Two of them favor governmental colonization of land, state insurance against accidents, illness, invalidity, unemployment and old age, and taxation of land values sufficient to bring idle land into use. One of them declares for the establishment of co-operative stores and markets, and government life insurance for all men and women. The Chicago Federation of Labor would have the State appropriate all inheritances in excess of \$100,000.00, while the State Federation of Ohio declares for a government guarantee of 6 per cent as the maximum return on actual capital, any surplus to be diverted to the wage fund. The California Federation of Labor desires a "scientific reorganization of the nation's industry, on the basis of a common ownership of

the means of production;" the Ohio Federation demands government purchase of coal mines and gas wells; and the Chicago Federation calls for the "nationalization and development of basic natural resources, water power, and unused land, with the repatriation of large holdings."

Some of these proposals and demands are reasonable, even though they may strike many persons as radical. A minimum wage established by law; social insurance against sickness, accidents, and other unfavorable experiences; heavy income and inheritance taxes; public ownership of railroads, telegraphs and telephones; government colonization of land; and coöperative stores and markets,—are projects which have largely lost their power to frighten. Probably the majority of the American people are ready to endorse them all, provided that they can be shown to be socially and politically feasible. The amount of merely doctrinaire opposition to any of these measures is no longer considerable. The average man cares very little whether the legal minimum wage or state ownership of railroads, for example, is or is not contrary to some traditional theory of the proper functions of government. What interests him is whether these and the other measures noted above are likely to promote public and individual welfare. Did the labor programmes that we are considering contain nothing more radical than these proposals they would deserve no special notice.

Most of the other demands and declarations are more or less disquieting. Government purchase of all kinds of mines, of oil wells and natural gas wells, and the taxation of land values to force idle land into use, might or might not be just and socially beneficial. The majority of competent and disinterested students of the subject now believe that the government should retain the ownership of all mineral, metal, oil and gas lands that have not yet been alienated, but that these lands should be operated by private persons and companies on a system of leases. This is the arrangement now in force in the Alaska coal fields. Whether the government should

go further, and purchase all such mineral resources now in private ownership, is a question that cannot be confidently answered off hand.

The proposal to tax vacant land into use, has a plausible ring, but the execution of it could easily cause grave injustice to private owners. If a very high tax were applied to all vacant land it would amount to confiscation of the greater part of such areas; for it would compel the owners to relinquish their titles to the State. The majority of proprietors of vacant land could neither afford to improve it nor find purchasers for it at reasonable prices. Only a small portion of such land is now in demand. Moreover, the state would lose through the confiscation progress, since it would be deprived of the taxes formerly received. Nevertheless, there are large areas of both urban and agricultural land which would be immediately utilized if they were not deliberately held by the owners for future increases in value. The proprietors of such land refuse to sell it at the current valuation. They retain it for speculative purposes to the detriment of the community. If a specially-heavy tax could be so devised as to affect only this land it would undoubtedly increase the opportunities for productive labor, and tend to lower the cost of living.

The demand that inherited sums in excess of \$100,000.00, be taken by the government to pay off the national debt, is made by the Chicago Federation of Labor. This organization has a large proportion of Catholics among its members and officers. While we cannot prove that this action would never be justified by extreme public necessity, it is practically certain that no such critical situation exists at this time. We admit that the great majority of persons would be better off morally and spiritually if they were not permitted to inherit more than \$100,000.00, and that very few men would be deterred from giving forth their best efforts by the consciousness that they could not bequeath a large amount to any one person; but other things must be considered besides the effects upon present testators and heirs. There is the danger that, once the State

put an absolute limitation to the amount of wealth that could be inherited, it would be strongly tempted to lower the limit, either suddenly or gradually, until the restriction would operate as a positive injury to the spirit of enterprise and to individual and social welfare. All the legitimate ends of inheritance taxation can be attained by progressive rates which stop long before one hundred per cent is reached on any portion of the sum inherited.

Six per cent guaranteed by the government on capital, would undoubtedly prove sufficiently attractive to the great majority of capitalists. However, the proposal suffers from two fatal defects: first, the assurance of such a rate would lead many business men to conduct their enterprises in such inefficient fashion that the government would frequently be called upon to supplement earnings; second, the consciousness that they could not obtain more than six per cent would prevent the exceptionally able directors of industry from doing their best work, and the community would suffer through the reduced product. If the government ever attempts to limit the rate of interest or profit on active capital, it cannot wisely go further than to take a *part* of the excess, leaving the business man a sufficient portion to induce his most efficient activity. This is the principle that is exemplified in the excess profits tax.

The proposal that the government should extend to all men and women the general life insurance which it has during the war accorded to soldiers and sailors, is worthy of consideration. If such a scheme were ever put in operation it should be conducted on business principles. That is, the premiums collected should be ample to cover all sums paid out on policies and all the expenses of the enterprise. There should be no levies made upon the general revenues of the country.

If the phrase, "basic natural resources," in the demand of the Chicago Federation for nationalization refers only to specially valuable lands such as those containing metals, minerals, gas, oil and water power, the proposal may be passed over as one that is extremely

radical, but not necessarily irrational. If it means all kinds of land, the scheme must be rejected as socially and individually harmful. In any case, the authors of the Chicago programme did not show a proper sense of responsibility when they disposed of such an important subject in such loose language.

The most radical of the demands is that of the California Federation of Labor: "scientific reorganization of the nation's industry, on the basis of common ownership of the means of production." This is Socialism. As such, it is obviously unacceptable to Catholics and to at least nineteen twentieths of the American people. Inasmuch as the Federation did not amplify or emphasize the proposal, we may hope that it was not intended to be taken seriously.

Taken as a whole, the declarations that we have been considering are not only radical in themselves, but significant of a new movement and spirit in the ranks of organized labor. They indicate that many of the trade unionists are no longer content with the traditional policy of merely seeking higher wages, shorter hours, and other improvements of their condition as wage earners. Like their brethren in Europe, very many members of our American labor organizations are beginning to think seriously of fundamental changes in our industrial structure and relations. It is a movement that cannot safely be ignored.

* * *

Speaking of industrial readjustment not long ago, Archbishop Redwood said:

"The first step required is to establish minimum wage boards. Under State control these boards fix the just minimum of remuneration according to time and place. Such legislation, however, is only the beginning of economic readjustments. The ultimate object must not be to keep the workers in permanent dependence upon a capitalist class. The aim that every Christian man and woman ought to keep steadily in view is to enable the workers themselves to share as far as possible in the ownership of the land which they till and of the industry in which they toil. This is not Socialism, but the very opposite."

THE DOCTRINES OF THE NON-PARTISAN LEAGUE.

In an editorial, entitled, *Radicalism Among the Farmers*, in the November, 1917, issue of the REVIEW, we made brief mention of the political success of the Non-Partisan League in the State of North Dakota, and discussed at some length its platform. Since then it has grown with astonishing rapidity in several other States of the Northwest, but its principles have been slightly modified. At the recent election the Non-Partisan candidates were victorious in the contests for State offices, for the legislature, and for members of Congress in North Dakota, while in Minnesota, Montana, and Idaho, they polled a very large proportion of the total vote. If the leadership and the principles of the League are as dangerous as they are represented to be by their political opponents, its rapid growth and victories are extremely disquieting.

The founder of this remarkable political organization was formerly an organizer for the Socialist party. According to some of his opponents, he still accepts the principles of Socialism, and misses no opportunity to insinuate them into the association of farmers that he now seems to dominate. In support of this accusation, they point to certain radical planks in the platform of the new party. They are to be found in the declarations drawn up by the State conventions held last March in Minnesota and North Dakota.

Under the head of "marketing and financing" may be grouped the demands of the League for continued control of the grain markets after the war by the United States Government, "to keep them open and free from the oppressive practices of monopoly;" for State hail insurance; for State rural credit banks, and for State loans to farmers on the security of the crops.

By no honest and precise use of language can any of these proposals be stigmatized as socialistic. Nor is any of them necessarily unsound. Surely it is quite as much the function and the duty of government to prevent monop-

olistic grain dealers from compelling the farmers to accept unjustly low prices as to protect the consumers against the exorbitant prices imposed by monopolistic manufacturers. To give the farmers the benefit of State insurance and State banks, is no worse than to insure the wage earners against accidents, or to confer upon manufacturers the advantage of a protective tariff. To be sure, the State should be protected against loss in all these activities, and the cost thereof should be borne by the farming class, not by the general body of taxpayers; but the members of the new party are quite willing to accept these provisions.

Under the head of "taxation," we find the Minnesota convention demanding "the exemption of farm improvements from taxation," while in North Dakota the party has circulated an initiative petition that the legislature be given "the right to exempt all personal property from taxation."

While these demands have a suggestion of the Single Tax, they fall far short of that fiscal doctrine. Neither of them proposes that all taxes be levied upon land. The first merely asks for the abolition of taxes on farm improvements, without specifying where they shall be placed. They might be distributed over other forms of personal property, land, money and credits, corporations, incomes, and inheritances. There is no reason why the change could not be made in such a way that the tax burden of no property owner would be appreciably increased. On the other hand, the measure would probably tend to encourage the construction of farm improvements, and discourage the practice of holding land out of use for purposes of speculation.

The North Dakota tax exemption proposal applies not only to farm improvements, but to all forms of personal property. However, it is not a demand for a law to this effect; it is merely a petition that the State Constitution be amended so as to empower the legislature to enact such legislation. Even

though the lawmaking body of the State should fully utilize this power, the removed taxes need not all fall upon land. They could be spread over incomes and inheritances, corporations, money and credits and business transactions. Moreover, in a purely agricultural State, such as North Dakota, the amount of taxes derived from personal property is not large; consequently the increase caused by diverting these taxes to other forms of property would inflict serious hardship upon very few persons. And whatever slight inconvenience were thus created would probably be more than offset by the beneficent social effects.

On the whole, then, it cannot be demonstrated that the taxation program of the League is revolutionary or confiscatory. Indeed, it is considerably milder than the one put forth by the organization at its St. Paul meeting last September. Perhaps this indicates that the League is following the way of all radical parties, and becoming more conservative with age, and with a larger conception of its responsibilities.

Under the head of State operation of industries should be enumerated the demands of both the Minnesota and the North Dakota conventions for State-owned terminal elevators, warehouses, flour mills, stock yards, packing houses, creameries, and cold storage plants. If the farmers have been injured and cheated to anything like the extent that they assert by the private owners and managers of these enterprises, State ownership and operation may be reasonable and necessary. Moreover, the League does not demand that the State should have a monopoly. It might permit private competition in any or all of these industries, thus acting as a check upon monopolistic greed. Indeed, it is a serious question whether State competition with private enterprise in some industries may not be the most effective means of preventing monopolistic injustice upon consumers as well as upon producers.

In North Dakota the League demands that the national Government buy, sell, and distribute through the parcels post "important essentials of life." Probably this general and vague proposal was not

intended by its authors to be taken seriously. The initiative petition circulated by the organization in the same State asks that the Constitution be so amended that the State, or any of its counties or municipalities, could make internal improvements and conduct industrial operations generally. Just how far the Non-Partisan League would go in the exercise of such powers if they were obtained, and if the League were in full control, is a question about which speculation would now be fruitless. One statement is quite safe: the programme would stop short of State operation of agriculture; for the members of the League are mainly farmers, and they believe in individual ownership and management of farm land and farm business. Inasmuch as there is very little manufacturing in North Dakota, the proposed amendment to the State Constitution would be important only for the operation of mercantile and banking enterprises, over and above those enumerated in the last paragraph.

Surveying the economic programme of the League as a whole, we may properly call it radical; if we like to mix description and denunciation we can stigmatize it as "socialistic." Nevertheless it is not Socialism. Whether it is too radical for social safety, whether it would put upon the State a burden of industrial control and management that is unsound and unwise, are questions about which men may honestly differ. Those who do not believe in the demands and proposals of the new organization need not be very fearful; for by the time that its members have removed the constitutional obstacles that confront them, they will probably be in a mood to proceed slowly and to test carefully each gradual step in their radical programme. No body of American farmers, the majority of whom are farm owners, is going to make a revolution.

On the other hand, the doctrines and the history of the Non-Partisan League are a very important "sign of the times." That the most conservative class in our society should have produced an organization and a programme of this sort, is a phenomenon that is well worth serious and fair consideration.

Principles & Methods

NEW AND OLD IN CATHOLIC CHARITY.

BY REV. WM. J. KERBY, PH.D.

THE of this generation have inherited noble traditions in social service. The organized activities of the Church in the interest of the helpless classes form a conspicuous part of her historical and actual life. The prestige of the Church in respect of charity is very great. We have inherited equipment and method with that prestige. An inheritance, however, honors the ancestor rather than the descendant. It represents achievement in the former and good luck in the latter. It is well to be proud of the past, but the present has a duty other than this. The future asks of us with insistence to make our own distinctive contribution to the inheritance that we shall pass on. If we add nothing to it or if we make a serious mistake in what we attempt to add, the next generation will pay the penalty. May not our contribution consist in bringing about timely adjustment of the new and the old? May it not be our task to maintain the essential elements of belief and spirit in relief work and reinforce these by everything wholesome in modern scholarship, method and literature. Shall we not profit by the clearer modern view of complicated human rights, and of the new understanding of the function of the State, and of the possibility of large preventive measures in dealing with poverty?

The modern social conscience is aroused in a new way. The passion for social justice is strong. The determination to rearrange the elements of the social order in the search for justice is universal. Society is resolved to protect the weaker classes, to modify education, industrial relations and property rights in order to secure economic op-

portunity for those who are of good will. Catholic charities cannot remain remote from those processes nor indifferent to them. The new is not always wrong. The old is not always the last expression of wisdom. The adjustment of the old and the new is a challenge to our zeal, intelligence and faith. I know no single recent expression which more happily summarizes this thought than that of Archbishop Blenk uttered at the first meeting of the National Conference of Catholic Charities in 1910. "Charity is science ending in love." It is not science alone. It is not love alone. It is the happy combination of the two.

I.

Throughout the range of social relations old and new are antagonistic in temperament and in interest, in outlook and in talent. Conservatism and radicalism behave in the field of charity as they do in politics, science or art. We might expect more patience, open-mindedness and understanding in the field of charity than elsewhere, but we do not as a rule find it. Conservatism has its great function in life because we are in danger of changing too rapidly. Radicalism has an equally important function because we are in danger of changing too slowly. Conservatism errs when it has too low standards of work and is too easily contented. An organization that aims at nothing but relief may do its work well, but it will contribute practically nothing to the conquest of dependency. Its self-satisfaction will put it beyond hope of improvement.

No Catholic worker should mistake his temperament for a Catholic doctrine,

nor should he convert his limitations into Catholic principles. One who by temperament is conservative, whose conservatism represents no thinking whatever, should not resist all changes by alleging that they are opposed to Catholic doctrine. By doing this he confounds doctrine with temperament. If one is incapable of keeping adequate records in relief work one should not hold that records are useless. If one is unable to prepare a creditable paper for a charities conference, one should not declare on principle that conferences are worthless. If an organization cannot afford to pay a social worker, it should not hold on principle that no social worker should receive a salary. One who expresses belief in an abstract principle should not block every effort to put it into practice. Frequently the old and the new will agree in the statement of an abstract principle but the former will shrink from every step to reduce the principle to practice. In this way conservatism may deceive itself and consider itself progressive. If one holds the principle of coöperation in relief work, one should be prepared to adopt every reasonable measure that will make coöperation possible. One should give and take. One should surrender preferences and be patient and tolerant. One should treat others in a spirit of respect and trust. Short of this no coöperation is possible. One may accept the principle that a normal orphan can be best provided for in a family home rather than in an orphan asylum. This belief should stimulate one to do everything possible to find homes for orphans rather than take the easier way of sending them to an asylum. One should be willing to study the problem carefully in order to find homes, to place suitable children in them and supervise them faithfully after placement. If suitable homes cannot be found; if the cost of placing orphans cannot be met, this should be understood. Energy should be directed towards these problems, while belief in the principle should be stoutly maintained.

Conservatism is much inclined toward a sense of superiority. It is commonplace among social students that con-

servatism is always good form, and innovation is bad form. The former is in possession. The duty of proving the case always rests upon the radical. The wisest step that conservatism can take is to search out everything that is wholesome in what is new and take it over with genuine pleasure. Political parties maintain their stability by this principle. When they neglect to follow it they go down to ruin. Radicalism utilizes the expert much more readily than does conservatism. The latter does not neglect the expert entirely, but he is much slower in recognizing the rôle of training, and the need of wide and varied knowledge in dealing with social changes. The conservative does not enjoy discussion or debate, while the radical thrives on it. Hence in times of marked social change the latter seeks occasion for discussion, while the former avoids it.

Certain assumptions succeed in establishing themselves in the process of social change by which the conservative is occasionally misled to the detriment of the cause that he serves. One may assume, for instance, that in the field of relief the volunteer is nobler than the paid worker. Whether or not this is true in any particular case, depends solely on the worker. Salary does not vitiate the quality of social work any more than it vitiates the quality of the work of a priest who is on a salary. High salary is not inconsistent with high sanctity. One sometimes hears volunteers speak disparagingly of paid workers. Neither religion, nor charity, nor common sense, nor the facts of life support that attitude. To work for pay alone is not noble. But to assume that pay vitiates noble work and high motive is false to facts and harmful in a very real way.

Relief work is not without its own pathos. The volunteer worker of long experience and recognized standing finds it difficult sometimes to be kind to the paid trained worker just entering the field, and adding to the power of devotion the strength of information and the directness of well tried method. When the latter comes to the rostrum with a new vocabulary on adequate relief, family budgets, case work, record

forms, social diagnosis and the like, it is not surprising that the veteran shakes his head and turns away saddened and unconvinced. At this point the new meets the old. Only too often neither is wise enough for the situation. We might, however, find it easier to pardon the enthusiasm of the new than the intolerance of the old.

In dealings between Catholic and secular organizations in relief work we should not readily assume that bigotry inspires the measures with which we disagree. Bigotry is a convenient explanation. It is frequently plausible and it is sometimes true. But it would be well if we followed the law of charity and waited for positive evidence before permitting our explanation to violate the first virtue of the Christian life.

A cause is always identified with its leaders. These should be eager always in every walk of life to be equal to their responsibility and to disassociate with scrupulous care self-interest, standing, temperament, limitations and preferences from the cause whose interests are committed to them. Leaders must be willing to submit to every current test of leadership whatever it be. Whether it be in wealth of information or power of organization; in skill in debate or defense of standards; whether it be in the measured results of work or in public conference, leaders should be willing to be measured by accepted standards because they can in no other way maintain their prestige or set forth with dignity the cause that they represent.

II.

There is much that is new in present day charity. A large number of carefully trained workers devote themselves now in theoretical and practical lines to poverty and relief. Some of the highest types of modern scholars devote their energies entirely to this field. Many of them are attached to our great universities. Some of them are identified with schools of philanthropy. In both types of institution, young men and young women are being trained along theoretical and practical lines. The result has been the creation of a literature and a profession. Through these, new

standards have been set up, new understanding of social processes and of poverty and the prevention of it has been established. Methods have to a great extent been revolutionized. All of this has reacted upon civil authorities, and has affected legislation and public administration of relief. The literature and the profession of social work are in a general way radical. A disposition is found widely to under-rate the old and over-estimate the new. Excessive idealism is found. Utopian hopes mislead many good men and women. This is true but it is not distinctive. It is true in every field of thought and leadership in the world where the process of change occurs.

The literature of investigation produced by modern scholarship has the highest value. The measurement of the extent of our problems of poverty is the first step in any intelligent effort to deal with it. Astounding revelations have been brought to attention concerning every feature of poverty. The interpretation of the causes of social conditions has kept pace with investigation. Modern sociological scholarship insists on finding the processes that are back of social conditions and on applying remedies to the causes, as far as this is humanly possible. Out of this impulse the literature of direction has resulted which sets forth with elaborate detail methods to be followed in every type of relief work. Finally, there is what may be called the literature of inspiration, the discussion of larger ideals and motives from which all social work derives its worth in the final summing up of life.¹

Catholic effort has not followed this development as rapidly as we might have wished. It is true that we are developing specialists in many fields. We are either training them in our own schools for social service which have been started recently, or sending them to schools of philanthropy for that purpose. We have practically no distinctive literature of investigation concerning even distinct Catholic problems in relief. We sometimes claim that we take care

¹ See *Catholic World*, Oct., 1912. *Literature of Relief*.

of our own poor but we fail often to do so. The impression is widespread in some cities that we can not and do not do it. Lacking as we do the literature of investigation, we lack a literature of interpretation. Our literature of inspiration is adequate because it is the interpretation of the Gospel itself.

Scholarly literature, the trained worker, action upon the course of legislation and public administration in relief work, farsighted interpretations of social processes, higher standards of social justice and the arousing and sustaining of the modern conscience to the point of demanding effective reforms constitute in large measure the contribution of the present generation toward the mastery of poverty. This is an achievement not an inheritance. Perhaps it is our mission to re-state the Gospel principles of Christian charity, to vindicate the substantial historical policies of the Church in the face of modern scholarship and to take over everything that is wholesome in science to reënforce the supernatural love that we bring to the work. It may be our mission to verify that statement of Archbishop Blenk, "Charity is science ending in love."

One of the most capable and progressive Catholic women who have appeared in the field of social service for many years attained to a position of real power in public office in her own state. She possesses the equipment that training, talent and consecration can give. She has entered a religious community in the belief that it may be one of the greatest agencies of the world for furthering the impulse toward social service. One of the ablest of our younger priests whose reputation is already national recently spent a greater part of a year investigating public institutions of a certain state for a State Commission. He remarked at the end of his study that his confidence in the work of Catholic institutions had been greatly strengthened, while his faith in the efficiency of public charity separate from religion had been weakened to a marked degree. Both these students are scientific, modern. Both of them are trained and scholarly. Both of them

have found the secret of combining the old and the new in such a way as to verify the principle stated, "Charity is science ending in love." This merging of new and old is more widespread than we imagine.

III.

The Sisterhoods and Brotherhoods are the most conservative elements in Catholic charity. Their work, their reverence for traditions and the circumstances in which their social service is performed slow down the action of the elements which make for change. This tendency is in itself fortunate for both the old and the new, although the danger of making a mistake by changing too slowly and by misunderstanding innovation is always present. There is at present no method by which all Sisterhoods engaged in particular lines of work might get together to study methods, compare results and pass judgment collectively on the new elements of thought and method concerning the problems with which they deal. Lawyers, physicians, manufacturers of every kind, social workers, scholars and educators of every kind, governors, mayors and other administrative officers find the greatest possible advantage in meeting regularly for conferences to discuss problems, to compare views and to pass judgment on results. The teaching Sisterhoods and those engaged in hospital work as well, have established conferences of the same kind. If general human experience may be trusted, conferences among Sisterhoods engaged in every kind of social service would accomplish equal results. We have not such conferences, but approaches to them are not lacking. In one of our large cities over one hundred sisters representing a number of Sisterhoods engaged in social service meet for weekly conferences under the direction of one of our most capable leaders and organizers. In another city courses of the same kind have been conducted. Preparations for such courses elsewhere are now under way. In the majority of our larger dioceses there are Directors of Charity who are in touch with the

work of Sisterhoods on one hand and with the whole movement of modern philanthropy on the other. Although the Sisterhoods have not been active in the biennial meetings of the National Conference of Catholic Charities, their sympathy with its aims and methods is outspoken. Steps of the kind indicated lead directly to the merging of old and new; to improvement of methods, examination of results, and to literary interpretation of the vast work of the Sisterhoods and its presentation to the world in authoritative form.

The Society of St. Vincent de Paul includes among its members about sixteen thousand men in the United States. While members of the Society are in touch with every type of problem and every kind of relief agency, the Society as a whole might be called conservative. Its Manual is a marvel of simplicity. It stands in the way of no reasonable progress whatsoever. In fact the principle of the Society with which we are most familiar is that no form of charitable work whatsoever is foreign to it. However, the unit of the Society is the parish conference. Care of the poor in their homes is its aim. Parish problems engage attention predominantly. There is in every large city a Particular Council which represents all of the parish conferences and busies itself with city as distinct from parish problems. Although some of the most progressive workers that we have are faithful members of the Society, on the whole it makes the impression of being conservative. It has not produced an extensive literature. Its published reports give no adequate impression of the extent of its works and the spirit of their accomplishment. Its insistence on personal service is very marked. A review of works undertaken by it recently published in the *REVIEW* shows an immense range of action. New and old meet with varying results in the membership of the society. The fundamental reorganization completed under the direction of the late lamented Thomas M. Mulry indicated that the process of change is operating here, and that far-reaching progress is not to be long delayed. Perhaps the chief obstacle to a more rapid development is

the fact that all of the members of the Society are men who are otherwise busy. They have little leisure for thinking, writing or reading, although they are fairly active in attending conferences of every kind, and in coming into personal contact with the representatives of what is new in modern philanthropy.

New and old in Catholic charity meet again in our organizations of women. These are of relatively recent origin. They are to a great extent local. Whether local or national, they make the impression of being ideally progressive. The pressure of tradition is not heavy. Organization is elastic. Their members have leisure and they work with directness and zeal. They are prompt in engaging thoroughly trained social workers. They are found in numbers at every kind of conference. They have the secret of sustained enthusiasm and joy in their work. One of the most remarkable traits found among them is that of loyalty to the Sisterhoods and appreciation of their work.

New and old meet finally in the increasing number of individuals, priests, lay men and lay women, who are trained in the field of social service and have become, or are in the way of becoming, experts. They have acquired the habit of literary form. They write well. They are capable of interpreting their experience and presenting it in a form that lacks no charm of style and no element of force. Many of these have been trained in the school of experience alone. Many of them are graduates of schools of philanthropy or of universities in which they have been trained for social work. We find them on state and city administrative boards of every kind that deals with dependency, on commissions appointed to investigate problems or revise laws. They are active in civic and social organizations. They bring with them into these fields the full vigor of the supernatural and intelligent sympathy with everything that is wholesome in modern philanthropic efforts. Among them too we find that "Charity is science ending in love."

There are many among us who are too impatient of the new. There are many who are too impatient of the old.

If some complain that we change too slowly and that we neglect modern standards too much, it would be well to study the signs of progress that may be seen. When they are studied as a whole and as indications of the process of change in our relief work, it is evident that old and new are meeting without excessive friction, that the new is gaining and the old is surrendering, as is the universal law of the world.

As one of the speakers said at the National Conference of Catholic Charities, September, 1918: "In relief work there is nothing static but the motive."

* * *

NEW PROBATION LAWS IN NEW YORK.

Three bills extending and regulating the power of the courts to use the suspended sentence and probation have been passed into law in the State of New York. They were drafted by the State Probation Commission after consulting with many judges and attorneys, in order to make the various sections of the laws relating to these subjects consistent and to improve the procedure in using probation throughout the State.

These principal changes will be effected by the new laws:

The old limitation in the law that defendants may not be given a suspended sentence or a chance to reform under probation when convicted of a felony for which they might be sent to prison for more than ten years, or when convicted of any felony a second time, is done away with. Instead, it is provided that courts may suspend sentence and place on probation any defendant unless convicted of a crime punishable by death or life imprisonment. The only crimes so punished in this State are murder, treason and a fourth conviction of felony. Under the new provisions also, the courts may suspend sentence in any case either before or after imposing a sentence, and place the defendant in charge of a probation officer. As long as the defendant remains on probation the court may enforce the conditions thereof and may bring the offender back for violating the conditions of probation and impose any sentence it might have imposed in the first place. This power is a most

necessary one to make the probation system effective.

Longer terms of probation are provided in some cases. Under these bills any adult convicted of a felony may be kept on probation for five years; any adult convicted of a misdemeanor or lesser offense may be kept on probation for two years; any child found delinquent may be kept under supervision until he is eighteen.

* * *

A NEW SCHOOL OF SOCIAL SERVICE.

The Notre Dame Ladies' College in Montreal has added to its curriculum a course of studies in social service for the training of social workers. It includes economics, ethics, social and economic history, apologetics, hygiene, domestic science, field work and investigation, English and French composition, and special lectures on social topics. One group of subjects covers two years and leads to a diploma, while the shorter group can be completed in one year. The new school is affiliated with the Loyola School of Sociology, and enjoys the special patronage of the Most Reverend Archbishop of Montreal.

* * *

Of the 6,033,218 farmers of the United States only a little more than 14,000 have paid income taxes. More than six million indirectly declare that their net profit is less than \$2,000.00. This must be a surprise to those who assumed that because of the unusually high prices of foodstuffs many farmers were waxing rich. While some farmers subject to the tax escaped, it is not likely that their number is large, as the Government went over the field quite thoroughly and rounded up many tax slackers. Hence, we have in the foregoing figures another indication that dealers in foodstuffs have been profiteering in this war emergency.

* * *

Total subscriptions to the United States War Work Campaign were \$32,679,038.00 in excess of the amount originally asked by the seven war relief organizations for their work during demobilization.

Social Questions

THE CHILD AND THE WAR.

BY REV. FREDERIC SIDENBURG, S. J.



HE subject, "The Child and the War," seems at first sight a paradox, for what common ground can there be between appealing childhood and repulsive war? A child suggests all that is tender and beautiful in life; war predicates strife, brutality and destruction. Although nations make wars and men fight battles, still the chief victims of war have ever been the woman and the child. The fate of children living and unborn is determined by wars made, and by battles won. Children are neglected, hungry and orphaned because war cripples and murders men, bereaves and overburdens women.

The man goes to the front and the martial spirit makes him not only forget fear but even rejoice in danger. His every want is supplied from the full commissary of the state. He is clothed and fed while the woman and the child at home are often cold and hungry. The tears and loneliness of the forsaken fireside are only emphasized by the laughter and companionship of camp. If the man is killed or dies at the front, his sacrifice is over; if he returns sound or disabled he is always a hero and often a prisoner; but the fight of the woman and the child even far behind the lines; the fight against want and sorrow and loneliness continues and is an inglorious as it is heroic.

The very absence from the household of father or son places a heavy burden on the mother or wife. Alone she must meet the responsibilities of life, for suddenly she has become the bread winner, the protector and the guide of the family. She must meet with a shrunken income,

the rising cost of living and often without experience a changed condition of labor, and what is more important, she must meet these conditions alone. "It is not only the work I have to do," said a woman deprived of her husband, "but there is nobody that comes home at night."

Now the home is the heart of the nation and the family life the register of its glory; war makes its worst assault upon the family and unless we realize this danger our home life will suffer and with it the nation. The child is the product of the home and to safeguard the home we must safeguard the essential standards of living in education, in health, employment, and in the ideals of self-help and self-reliance. This is most difficult in war times. Extraordinary measures must be taken and the chief effort must be centred on the children of the family.

The child is paramount in war more than in peace because the child of today is the man of tomorrow and if mankind is to make progress we must begin with the child. A great educator has said: "Whoever has the child, has the future." Now war is abnormal and changes the whole current of our lives and these changes may readily, yes almost naturally, do irreparable harm to our children. Millions who in time of peace were producers, have suddenly by war become consumers and we are told that it requires five producers at home to support one soldier at the front. This demands a gigantic output and in the confusion we may without thought or check send our women and children from the school and the home to the

field and factory; and under the guise of economy and necessity assault the nation in its most vital element: its childhood. For when we assault the home and the mother, we also assault the child.

Our biggest battles therefore are not to be fought in Europe but in America. Democracy will not be made safe because our children will not be safe until all patriotically look above the dollar sign and self-interest and realize that the welfare of the masses alone will guarantee the welfare of the individual. None of us can live alone and even while we work for the welfare of the stranger-child, we will be working for our own welfare, working for better citizens among whom we must later live and on account of whom our lives will be safer, healthier and happier. War always spells change and often chaos. Unless we realize this truth a victorious war may mean a ruined nation.

The patriotism of the army and navy that is making America safe for democracy will be in vain if we who are at home do not keep fast to the highest social ideals of peace. Our homes and our schools are the second line of defense and if we falter and fail to protect them, democracy will not be safe for America. While the army and navy is protecting the nation from foreign foes we must not let folly and greed conquer us at home. We must fight off every proposition that will tend to demoralize our social life. We must entrench ourselves in the highest standards of the past and above all tighten our lines of defense whenever an assault is made upon our children.

The first assault of war upon the child is on its education. Throughout Europe, school buildings were changed to arsenals and barracks, teachers enlisted and school appropriations were almost eliminated. The school age was changed so that millions of the future citizens of the world will be handicapped for the rest of their lives to their detriment and to the detriment of their country. In England alone 300,000 of the youngest children were sent home and over 150,000 between 11 and 13 years were sent into the factories. Sir James Yoxall recently said in Parlia-

ment, "Much of our elementary school system is in ruins, I will not say as desolate as the ruins of Louvain but to some extent a likeness." And Sydney Webb confirms this by predicting that "peace will involve the remaking of England's educational machinery." What is true of England is true in equal degree of Germany and France and to a greater degree of Russia, Serbia, Bulgaria and the weaker nations. In our own beloved America a million men have answered the call of the flag, but the call to you and to me of the school, especially the elementary school, is equally important. An elementary education is a dire necessity for the individual and higher education a dire necessity for the state. The future needs educated and trained men and women and these are impossible without education. A Canadian statesman (Sir Baden Powell) says that "the war will be decided in 1935, because the true victory will not lie so much in the gains on the battlefields today as in the quality of the men who have to carry on the work of the country after the war."

War kills off the best of a nation's manhood; therefore in self-defense the nation must take care to educate for the next generation. The world's work must go on; the war will have robbed us of many of our leaders in industry and commerce, yea of art and learning and there must be other leaders to take their places. If not, the war and its victories will be as Dead Sea ashes in our hands. New physicians must safeguard our public and private health; new engineers must build our highways and restore our ruined cities; new statesmen must lead us to a newer freedom and a greater democracy, and new priests must preach a purer gospel of the brotherhood of man and the Fatherhood of God.

The second assault of war upon the child is on its health. With school standards broken, the laws governing labor naturally follow. In Europe nearly a million children were at work in the factories and munition plants, some working twelve hours a day or at night. In the city of Budapest alone there were 3,000 registered munition workers under twelve years of age. In Russia and Hungary, child labor was almost the

universal rule, and in the latter country female labor was increased from 16 to 80 per cent leaving children unguarded and practically breaking up all home life. Even Great Britain let down the bars of her child labor laws but soon realized that it meant weakened children, inefficient work and lessened production. A National Commission pronounced this course a crime against childhood, and so it is. It is well known that child mortality mounts higher as the war goes on. Tuberculosis has spread in every war country and has fast become in very deed a white plague. Contagious and venereal diseases find their way from the army camp into the sanctuary of the home and bring in their train increased mortality and illegitimacy. Physical and mental health is undermined; insanity increases; industrial accidents and occupational diseases are multiplied. These are the consequences of war and all those demand that we not only keep our recognized standards of health but even advance in a counter campaign.

The last and most dangerous assault upon the child is the assault upon its morality. With the disorganization of the home, the child and often the mother in the factory, it is evident that the moral influence of the home can be soon reduced to the vanishing point. Our best thought and effort here cannot entirely remedy the evil, but being forewarned, we are also forearmed. Another problem enters around the adolescent boy and girl. The war deprives them of their natural guardians and sends them from the school to the shop and from the playground to the public resort. This lessened restraint and new environment has led to increased juvenile delinquency in every belligerent country, and it is already true in this country as some recent statistics prove. In Europe it has become a national menace. In Berlin in 1915 there were twice as many crimes committed by children as in 1914, while in Munich the number of juvenile delinquents in the first three months of 1915 equalled the total of 1914. In England the danger was foreseen and efforts were made to stem this tide of juvenile crime, and yet it has increased 34 per cent and thefts 50 per cent since

the war began. Manchester shows an increase of 56 per cent, Edinburgh 46 per cent and so on. In Russia, Serbia and Turkey there is a veritable wave of juvenile crime and no remedy in sight.

To safeguard the moral integrity of the child and to guarantee the stability of our republic, we must cling fast to our standards of child welfare. We have made progress in the holy cause of childhood and we cannot afford to retrace a single step. We must not, as I have said, let children fight this war; we who are at home must fight it in terms of the next generation and hence it is the patriotic duty of all to support our local and national agencies, yea even enlarge them to meet the new and vaster problems of the war. Settlements, recreation centres, juvenile protective associations, child welfare organizations, mothers' pensions are now more imperative than ever. The Government can and will give money, but it cannot give the human touch of neighborly counsel and cheer.

We must above all with might and main keep inviolate our national family life. The pages of history and the experience of every social agency tell us that the family is the bulwark of society. From it as from its natural source comes forth culture, citizenship and civilization. Our very thoughts of the family and of marriage which binds it and makes it sacred, must be ennobled. With must hedge in the family with more stringent laws and we must have fewer divorces. We must in a practical way make marriage more revered and childhood more sacred, and then the rights of marriage and of childhood will be more respected. Then will there be less race-suicide and the propaganda of so-called birth control will cease. There will be an end to these immoral principles and practices that strike at the very life of childhood.

Hence in spite of war and an exhausted treasury, we must keep our national family life as nearly normal as possible; keep it linked with school and church and state, so that all working together may make a worthy childhood to-day and a worthier citizenship tomorrow. Then will we serve in these days when

all the world is at war, not only humanity but the Great Master of humanity Who said two thousand years ago, when all the world was at peace: "Suffer the little children to come unto Me and forbid them not, for such is the Kingdom of God." (Mark x.)

Loyola University, Chicago.

* * *

RECORDS WANTED OF CATHOLIC WAR ACTIVITIES.

The National Committee on Catholic War Records has been directed by the Administrative Committee of Bishops to use every means possible for the purpose of securing an accurate and complete record of all Catholic American activities in the present war. This aspect of the National Catholic War Council can not be too strongly emphasized. Unless we make provision for the history of Catholic patriotism and effort in this war we shall be guilty of a neglect which can never be remedied and of a mistake which can never be retrieved. If we fail to establish authentic records of our civic and religious activities, and if we fail to record all the noble work being done by American Catholics, we are robbing the Church of the future of inspiration, of example and of interpretation. History cannot be written on the day on which it is made, and the object of the National Committee on Historical Records is to collect for careful preservation every record and document which tell the story of Catholic activity.

The Committee is desirous of obtaining letters from the parents and relatives of soldiers, photographs of all those connected with local war activities, clippings from the local newspapers, accounts of meetings held for war purposes in which Catholics have taken a part, and all other material information which will one day be of value in furnishing the historian of the war the document which will tell of the noble efforts of the Catholic Church in the United States. Every bit of help in compiling the National Catholic War Records will count for the honor of Church and country, and for the glory of the men who are offering their life's blood and of the women who, in their

husbands, sons and brothers, are giving of their heart's blood for God and the right.

All communications should be addressed to the Secretary, Rev. Doctor Guilday, 932 14th St., N.W., Washington, D. C.

* * *

SOCIAL SERVICES OF THE RELIGIOUS ORDERS.

By their systematic undertakings for the material improvement of the vicinity in which they were located, many of the great religious orders merited the gratitude of their contemporaries and of future generations. Dr. Thompson recognizes this fact in his book *The Church and the Wage-Earners*. He admits that the religious orders acted as the bridge-builders and road-constructors of many districts in the Middle Ages. They drained the swamps and improved the fertility of large wastes and tracts of arid lands.

But this work has continued to our own day. Missionaries of religious orders became the instructors of the tribes not only in religion but in agriculture. The "Jesuit Reductions" of Paraguay are a telling example. In other cases the monks and religious acted not only as preachers of the Gospel but as social apostles. The Salesians are today carrying on fine social work, in the spirit of their founder Dom Bosco, not only in Italy but also in South America. The Fathers of the Society of the Divine Word have been laboring successfully in Togoland in Africa, teaching their black children the Christian religion and the arts of life. The sons of St. Francis have brought the light of faith and material prosperity to the Navajos of Arizona, following in this the example of their illustrious brethren, Junipero Serra and Salvatierre. The Oblates are working successfully for the spiritual and social uplift of the Denes of British Columbia. Men like De Smet, Fr. Morice, O.M.I., Bishop Marty, who labored among the Sioux, were not only missionaries of the "good tidings" but apostles of charity and promoters of social peace and happiness.

Societies and Institutions

CATHOLIC SETTLEMENT WORK—AN ANALYSIS.

BY MARGARET TUCKER.

(Concluded.)

WHILE many of the difficulties now hampering Catholic settlement work and the work of other Catholic charitable agencies, would undoubtedly be overcome through the employment of an ample force of salaried, trained workers, yet, even in event of this desirable progress, a just estimate of its effect upon the work must note certain limitations in result. These limitations follow from the nature of the work, and the fact that in work of such character self-supporting laywomen, from whose ranks the staff of workers (with few exceptions) must necessarily be recruited, are by force of circumstance working under a handicap. There are many influences in the life of the average self-supporting woman which pull against highest achievement in a work which must minister positively, if not primarily, to spiritual needs; which is at the same time arduous; which must, not even though it happen to afford it, be considered merely as a means to self-support. At the same time there are necessary qualifications for leadership or position of power in a work which involves great spiritual responsibility which even handsome salaries, of themselves, cannot secure.

The life of the average self-supporting woman in the world is rather a hardening process. Though contemporary opinion in general is that women have but come into their own in the opportunity to achieve "economic independence" (a term which users never define), let us not overlook the fact that the woman trying to achieve this de-

lightful goal by her own efforts is in a dangerous and unnatural position. Physically, by instinct, tradition, and often educationally, she is inadequately equipped for her lone struggle. She must learn to fight a man's game with a man's weapons, or without them, and when all is said upon the subject, she is really not a man. She may learn, however, to maintain her position very successfully, and manage for herself a felicitous career, but does she not in the process lose much of her fineness, and often her sense of certain ethical values in her work? Her policy in her work must be based upon consideration of her own interests and ambitions. Who is there to look after such interests and ambitions but herself? What would be the outcome should she dare to forget such interests? Her campaign must be one of assertive or covert self-advertisement. She has as an ever-present disturbing consideration with her, which only youth, health or transcendent spirituality can calm or keep in abeyance, that is, the necessity of providing for her own future.

Naturally her business reputation must be maintained both as a contributory cause and effect of her success. This reputation will depend largely upon the number of figures in the salary she can command, and the amount of responsibility she may appear to be carrying. Even though her living expenses may be juggled to come within the compass of a small salary in a willingness or desire for self-sacrifice, the fact that by so doing her standing in the business

world would be lowered remains an obstacle between the self-supporting woman and such Utopian ideals. It is an amusing paradox that many of those employers whose policy would be to pinch salaries, usually rate a woman's ability by her recompense in money. The life of the self-supporting woman is usually a very lonely one, and loneliness is a force which grows more pressing and acute with advancing years. Many women who have appeared steady and reliable in character, often break out towards middle age into amazing actions, beliefs, or habits of thought, under stress of this and other vital unrests. That some women do manage to keep their poise and sanity and perform conscientious self-forgetting work seems little short of a miracle. Perhaps it is a miracle unless there exists a strong force in their lives which makes for mental balance and spiritual poise—a force which is furthered rather than hindered by the circumstances of daily routine.

It should not be necessary to state that executives and workers in a Catholic work, which must always endeavor to set a moral as well as a social standard, should be women of personal dignity, unimpeachable reputation, and inspiring Catholic practise; that besides the training in scientific method and organization, there should also be training of spirit and motive. In the arduous life of the social worker any but the essentials in Catholic practise are nearly impossible, yet who needs close contact with her Church to a greater extent than she for inspiration in her task of guiding and shaping the destinies of her innumerable "cases?" It is pertinent and interesting to observe how few of the busy workers in attendance at Conference or Convention, devotedly attending Committee meetings, can add to their daily task the extra effort of getting out to early Mass.

We have really a very complex situation to meet in the effort to carry on, develop to the required extent, and maintain a proper standard of work in Catholic charitable agencies. To what group shall we turn to recruit workers able, willing and in a position to undertake or to extend activities dealing with old

problems rendered acute by delay in solution, or meeting new ones caused by further complications in our social order? It would be only a makeshift measure which would turn such activities over to orders of religious founded for other purposes, untrained for this work, who must necessarily take it up as a secondary consideration; who would be further handicapped by a conspicuous and hampering dress from freely engaging in that part of the work which would take them into the homes of the poor and from attendance at public meetings, which are an essential part of the social workers routine.

Is it only the mental eye of a visionary which sees in the future Catholic social work in bureaux, centres and some other agencies being performed by communities of women specially organized for and consecrated to it? Such communities of purposeful women banded together under a discipline, and steadied by a rule which would safeguard their religious motive and practise and steer them past disrupting jealousies and ambitions—such women would have had a religious as well as a scientific training; would be bound to their work by a stronger tie than a mere business contract, but need not by their dress be marked as conspicuously apart from other women workers in the field (except in so far as good judgment and fitness to their occupation might tend to do so).

It is interesting to note that at different times in the history of the Catholic Church, a need for similar societies of women has been met. The most famous example is in the organization of Sisters of Charity of St. Vincent de Paul. When St. Vincent de Paul gathered together these women, to perform a very necessary missionary work, he had no intention of founding an enclosed order like those in existence at that time. He appreciated the need for a different type and wished to revive the order of unenclosed Deaconesses of the ancient Church. In doing so he was thought to be starting a very radical movement. Of his new order he said that their cell would be their room wherever it might be; their monastery

the homes of the sick; their chapel, the parish Church; their veil, "holy modesty." Their work was to take them from the parish conference into the homes of the poor. He did not recommend that for this work there should be adopted the dress of other days and fashions, but that of a certain class of humble women of that day. As he said, it was the glaring need for such a society, as much as he himself, that founded it. His "little snowball," as he called it, increased with amazing rapidity, and proved its worth and necessity. While its activity has grown more formal and institutional in character with the passing year, we can point to it with pride as one of our greatest. It has been an epoch-making society in the field of charities, from any point of view.

A society of women, banded together to meet the exigencies of Catholic social work of today would have obviously no class fashions as a guide. They would not even have at their command a style which suggests maturity, since nowadays grandmother and miss have the same mode of dress. They might be guided in any regulation as to dress simply by economy in outlay, utility as to character, appropriateness to their occupation, or they might in this age of uniformed women adapt one of the many styles which the military organizations of women have caused to be designed. Such an organization could afford to give their service at a minimum rate, since their coöperative living would enable them to live under healthful, cheerful conditions at a minimum of expense; their organization would eliminate many worrying details and responsibilities from the lives of the individual members, would distribute the burden of daily economies, and at the same time make for efficiency, by making possible proper quarters and nourishing food necessary to maintain physical well-being, so often taxed in this arduous, engrossing work.

It is a safe prophecy that such a society would have a broad appeal among Catholic women. An inspired and inspiring director would find quite a number of capable, eligible women ready to respond to his call for such service.

Such recruits would manifestly be women of maturity of thought and experience, beyond the age of those who would join an enclosed order. They might be business women glad to give their lives to a cause whose need they appreciate, stimulated to their decision by the knowledge that after a supremely useful life they could look forward to an honorable old age; from among the ranks of Catholic social workers, those who really love their work and would be able and glad to devote their lives to it; from among women of leisure and wealth also. A more serious interest in modern Catholic needs would be awakened in the minds and hearts of many women by the knowledge that these needs are grave enough to command the consecration of lives to their betterment. A clientele of devoted volunteers would also become attached to such a community, since motives would be unassailable and great demands could be made of volunteer service without suspicion of personal gain therein. Such a movement as that of the "big sister" to the wayward or isolated girl, which is at present a mere catchword, might become a reality at last.

The work of financing such a society would have to be met as such societies have met their financial obligations heretofore,—by appeals to individuals for voluntary contributions, by contributions from members who would be able to do so, or by salaries paid from diocesan funds to this staff of workers as part of the diocesan machinery of charity. Such a group, with the strength of organization to give them courage and importance, might have the opportunity to awake an occasional, unobservant bishop to the latter day needs in the unorganized charities of his diocese.

Nor would the lives of the individual members of this very modern and American community be so unnatural, abnormal, or narrowing as a first consideration might suggest. The life of the average social worker is unnatural and abnormal, since she has often by excluding social pleasures outside her working hours, to recruit her strength

for the coming toil. To some social workers working as a member of such a society would be labor under ideal working conditions; it might amount to merely making a virtue of necessity, *i. e.*, the taking of a deliberate vow to lead a certain kind of life which circumstance had before this time made a fact.

There is a great deal being said pro and con as to the possibility of raising social work to the dignity of a recognized profession, but what can be said of the possibility of making it a vocation? In the field of Catholic social work (by which term is meant those forms of organized activity usually grouped under this technical heading) will certain activities ever be undertaken, or will substantial results ever be accomplished by some of our agencies, until the work is available as a vocation to a staff of women, who animated by high motive, appreciative of the need for technical training, are willing also to sacrifice themselves to their work?

Ridley Park, Pa.

* * *

DISTRIBUTION OF INCOME TAXES.

Direct taxes fell heavily on corporations and on persons having large incomes and lightly on the great majority of persons earning less than \$3,000.00 a year, as was shown by the annual report of Internal Revenue Commissioner Daniel G. Roper for the year ending June 30.

Although 2,319,000 persons with incomes of \$3,000.00 or less in 1917 filed returns, including many heads of families having incomes ranging between \$1,000.00 and \$2,000.00 which were reportable but not taxable, they were assessed only \$22,395,000.00 in the aggregate, or less than \$10.00 each. On the other hand, 665,000 individuals with incomes of more than \$3,000.00 were assessed \$592,613,000.00.

The year 1918 marked the beginning of a new era of taxation, commented Mr. Roper, because the bulk came from income and profits taxes rather than from liquor as in previous years.

The People's Conference Evenings conducted by the Catholic Federation of Toledo, will comprise four meetings in each of the months, November, January, February and March. All four meetings are held on the same evening in different sections of the city, and each of the four speakers appears in each of the four sections once during the course. The speakers and their subjects are: Rt. Rev. Monsignor J. T. O'Connell, "European Policies and Ideals Before the War;" Mr. Charles P. Carroll, "The War and the United States;" Rev. Dr. F. E. Malone, "Economic and Social Life of Europe Before the War;" Mr. Erwin R. Effler, "Reconstruction After the War." This method of utilizing the same speaker and the same speech several times in the same city is well worthy of adoption everywhere.

* * *

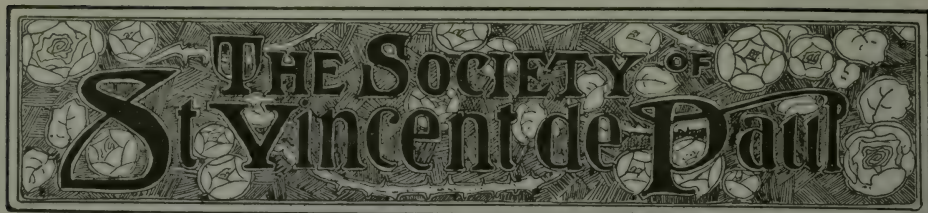
There are now 32 States in the "dry" column. The recent elections have given over to prohibition the States of Florida, Ohio, Nevada, and Wyoming. The States already with "dry laws in effect are: Alabama, Arizona, Arkansas, Colorado, Georgia, Idaho, Indiana, Iowa, Kansas, Maine, Michigan, Mississippi, Nebraska, New Mexico, North Carolina, North Dakota, Oklahoma, Oregon, South Carolina, South Dakota, Tennessee, Virginia, Washington, West Virginia.

* * *

The investigation into the coal situation by the Senate Committee on Manufactures revealed that the Provinces of Quebec and Ontario, Canada, by order of President Wilson, were furnished anthracite coal last year as if they were a part of the United States. The war brought out many other examples of international helpfulness.

* * *

Plans for the erection of a Catholic hospital in Nampa, Idaho; at a cost of \$60,000.00 have been fully consummated. All the money has been secured except \$7,000.00, and this sum is in sight. The citizens of the city were asked to raise \$30,000.00 of the sum held necessary for the construction and furnishing of the hospital.



REPORTS OF COUNCILS AND CONFERENCES.

WE are very grateful to the officers of the Councils and Conferences who so promptly complied with our request for an early report of their work for the year ending September 30, 1918.

Thus far we have complete returns from three provinces, San Francisco, St. Paul and Milwaukee. If space in this issue should limit the use of all of the reports received we feel confident the postponement of the presentation of the excess copy to the February number will be understood and appreciated by the members concerned.

We owe an apology to the Conference of St. Mary Magdalen of Salt Lake City, Utah, for the erroneous use of the name "Immaculate Conception" in connection with the report of St. Mary Magdalen Conference for the year ending September 30, 1918, published in the December issue. We suppose the "printers devil" must have had some hand in the matter for we did our best to secure a correction of the error when the copy was still in the "galley proof" stage but it remained there despite all effort on our part.

The reports received, which will be published in the order of their arrival, follow:

Particular Council of San Francisco.

—Number of Conferences reporting, 18; active members, 211; honorary members, 6; subscribers 411; families assisted, 687; persons in families, 2,040; visits to families, 2,673; visits to hospitals and institutions, 305; situations procured, 176; medical aid and hospital care secured for 171; persons assisted to return to homes or friends, 23; receipts, \$11,492.86; expenditures, \$11,362.39.

Particular Council of Milwaukee.—

One would suppose that on account of the war our work amongst the poor and sick would have greatly increased during this past year. But such has not been our experience, and we account for this, as follows:

First, on account of the great prosperity all over the country, there has been an abundance of work in most lines of business, especially among manufacturers making war supplies. This gave everyone able to work an opportunity to earn a living and thereby reduced the demands on charity organizations.

Second, such families who have members in United States service naturally fell under the care and supervision of the American Red Cross especially through its Home Service and this fact necessarily reduced the number of families usually aided by charitable organizations, but nevertheless, we took care of our usual number of patients, which speaks well for our members and our organization.

During the year two Conferences were organized, one in the Immaculate Conception parish and the other in Pio Nono College, St. Francis. While the members of the Holy Family Conference of Pio Nono College and of the St. Francis de Sales Conference, St. Francis Seminary do not perform some of the ordinary duties expected of every Conference, namely, the visiting of the poor, yet the results we expect from these Conferences are not so much for the present but we feel it is planting the seed for the harvest in the future when these present students will become leaders in our work as priests or teachers.

Under the head of new activities I wish to state that the St. Bernard's Home for Workingmen has been re-organized during the year and is now

one of the special works of the Particular Council and stands on a parity with the Clothing Depot and Child's Welfare Bureau. Further reference to this will be found in the printed annual report under the heading of St. Bernard's Home.

About fifteen of our active Vincentians entered the service of the United States and Brother Jos. P. Callan of St. Patrick's Conference gave the supreme tribute of his life in defense of the honor of his country. Two succeeding presidents and the treasurer of St. Lawrence Conference were called into service, one active member died, and yet by sheer pluck this Conference is carrying on an exceptionally great amount of work. Major M. D. Imhoff, the former president of the Particular Council now with the 107th Am. Tr. Am. E. F., who has seen some very active service in France, has the reputation of having organized the first and only St. Vincent de Paul Conference in the American army "Over There." The majority of our active Vincentians have been actively engaged in one capacity or another in the various activities connected with the war, be it as Four Minute Men, Bond Boosters or War Fund Campaigners. Some of our members served on various committees of the Milwaukee County Council of Defense. At our store and office we generously gave over our windows to the advertising of the various campaigns, which were held to gather war funds or to educate our people to certain needs and problems arising from efforts used for the successful prosecution of the war.

The Special Committees of the Particular Council: Child Welfare Bureau, House of Correction, County Institutions, including the Almshouse, County Hospital, Hospital for the Insane, Detention Home, Home for Children and Tuberculosis Sanatoria, present most interesting reports of their activities during the year and show that our poor dependents who become inmates of public institutions are not neglected by their co-religionists. The general statistics of the report of the Council follow:

Conferences reporting, 30; active

members, 365; honorary members, 708; families assisted, 243; persons in families, 1,103; visits to families, 3,544; situations procured, 106; receipts, \$11,947.45; expenditures, \$10,805.39.

Conference of St. Mary, Menasha, Wis.—Active members, 11; honorary members, 35; subscribers, 20; families assisted, 9; persons in families, 54; visits to families, 125; receipts \$420.39; expenditures, \$277.93.

Particular Council of Philadelphia.—The many works of Christian charity carried out by the members of the Society of St. Vincent de Paul in the last twelve months were reviewed at a largely attended meeting of that body held on Sunday, December 8, in the assembly hall of Our Lady of Mercy Church.

The statistics furnished for the year showed gratifying evidence of the activity which has characterized the works of the various conferences in their dealings with all kinds of distress. Relief was accorded 2,305 families, composed of 8,257 persons. The members made 6,475 visits to relieve the poor and spent \$41,971.77 in supplying food, clothing, shoes, medicines for the sick and burying the dead. The receipts for the same period amounted to \$42,699.80. The members busied themselves also in finding employment for the breadwinners of poor families and in procuring hospital treatment for the sick and convalescent, care for the weak and delicate of both sexes, teaching Christian doctrine, etc.

Supplementing the activities of the Conferences the central office carried out relief work principally in parishes where the society is not organized. From this source thirty-two families were relieved and 156 visits made, the amount expended being \$250.00. Six persons were enabled to reach their homes or friends in various parts of the country, while 110 homeless poor received aid and direction in their efforts to become self-supporting. More than two hundred Christian burial cases were handled.

The work of the sailors' committee for the year consisted of 225 visits to the ships in port and bringing 300 men to Mass, 173 to the sacraments and

fifty-eight to the annual retreat of the society. The distribution of Catholic literature was made up of 1,200 copies of *The Catholic Standard and Times*, numerous copies of Catholic magazines, 1,250 prayer books, 2,880 pairs of beads, 1,500 scapulars, 2,500 scapular medals, 732 Sacred Heart badges, 105 comfort bags and 535 books written in the Italian, Spanish and French languages. Clothing was supplied to fifty men and shoes to twenty-five. This committee took part in the camp work of the Knights of Columbus at League Island and the efforts of the members were very effective in getting men to approach the sacraments.

Perhaps the most interesting report read to the meeting was that of the waste collection bureau, an industrial activity founded a few years ago in connection with the other special committees. Through the collection and sale of newspapers and other waste material the bureau has been able to donate sums of money to the fund for the outings of poor children during the summer and to buy religious articles for the sailors and the poor in the Philadelphia General Hospital. The charitable endeavor of this department does not stop at that. More than 1,900 garments were directly given to the poor in the twelve months with which the report dealt. Homes of many in need received furniture; children were clothed for their First Holy Communion; men picked up by the sailors' committee were fitted out to attend church and in a hundred other ways the bureau has rendered signal service in helping the unfortunate through different branches of Catholic charity.

The efforts of the members composing the Almshouse Committee, as shown by their report, brought many edifying results in conversions, baptisms and reformations during the year. As pointed out by the chaplain on several occasions the real spiritual good derived by the inmates as a result of the visits of Vincentians was known only to God. Cases were mentioned where men were brought to the sacraments who had neglected the practice of their religious duties for many years.

To those engaged in the spiritual uplift of this numerous class of neglected and dejected men the cheering thought of the inestimable good effected by the number of confessions and enrollments in the scapulars is further heightened by these conversions. More than 170 baptisms were recorded for the year and 745 visits were made to 5,619 inmates. The committee procured situations for ten men and homes for eight others. More than 5,000 articles of devotion and books were given out. Clothing and shoes were supplied to forty-five inmates. The members also distributed tobacco, fruit, stamps, postals and other articles.

One of the works carried out in connection with the summer home at Port Kennedy, which accommodated more than 1,200 poor children, was the organization of a mission in the district with a chaplain, who will look after the religious welfare of the Catholic residents.

The Metropolitan Central Council of St. Paul, Minn.—I have the honor to submit the report of the Metropolitan Central Council of St. Paul for the year ending September 30, A. D. 1918. The tables, hereto appended, will show in figures the result of charitable efforts on the part of all Conferences within our jurisdiction.

Although the jurisdiction of the Council extends throughout the Ecclesiastical Province of St. Paul—the Province including the States of Minnesota, North Dakota, South Dakota and Montana—only two Particular Councils have, so far, been established. Earnest efforts have been made to form Conferences in various places outside the cities of St. Paul and Minneapolis and we cherish the hope that, in many instances, proper foundations have been laid.

We are happy to state that the work of the Conferences now existing has been faithfully and zealously performed. It is no trifling result to note in the annals of charity that two hundred and ninety families, containing twelve hundred and fifty-four persons, have been relieved during the year and that the Society of St. Vincent de Paul has

been entrusted with \$7,354.18 by its members and friends, of which \$5,572.36 have been expended for the benefit of God's poor.

We are happy to state that poverty appears to be diminishing rather than increasing and that the spirit of charity is more active than ever before.

Herewith, I have the honor to send the Special Reports of the two Particular Councils of this jurisdiction.

Particular Council of St. Paul.—Conferences reporting, 10; active members, 296; families assisted, 170; persons in families, 681; visits to families, 1,136; situations procured, 10; receipts, \$3,389.16; expenditures, \$2,832.28.

Particular Council of Minneapolis.—Conferences reporting, 9; active members, 147; families assisted, 120; persons in families, 573; visits to families, 809; situations procured, 7; receipts \$3,965.02; expenditures, \$2,740.08.

Particular Council of New York, N. Y. City.—The general meeting of the society was held at St. Stephen's School Hall at 4 p. m., December 8. James F. Boyle, presided. The names of sixteen new members were announced, and those present were welcomed into the society by President Boyle, who advised regular attendance at all the meetings, so as to gain plenary indulgences, a reading of the rules frequently, and never to let the poor suffer by lack of attention. He congratulated them on their mission and hoped they would remain steadfast to the end.

The secretary read the following report: Conferences reporting, 51; members on roll, 645; average attendance, 413; families relieved during the year, 5,475; number of persons in families, 21,771; number of visits made, 25,383; families on roll September 30, 1918, 403; situations procured, 524; total receipts, \$66,693; total expenditures, \$62,268.

The Particular Council treasurer's report showed that the receipts during the year amounted to \$49,984.68. Of this amount \$33,000.00 was received from the finance committee; \$11,000.00 from bequests to the special works of the society; \$3,736.30 from bequests to Conferences. Some of the larger items of expenditures were the maintenance of

the fresh air work and Convalescent Home at Spring Valley, N. Y., which amounted to \$23,669.70; \$5,000.00 to the Catholic Home Bureau; \$4,000.00 to the Preventive Relief Work, for rehabilitating families; \$4,350.00 to forty-six conferences to assist in their relief work; \$1,000.00 to the society in Halifax, Canada, for victims of the harbor disaster. The total expenditure of administration was \$5,695.93.

The Catholic Home Bureau showed that 357 applications were received and 99 children, between the ages of two and sixteen, were placed in good Catholic homes; 2,422 visits were made to children under supervision; 1,596 children under supervision on September 30, 1918. The report also showed that 138 Bureau wards were engaged in war service, 4 died in the service, 6 were injured in service, and 1 was a prisoner in Germany.

The fresh air work at Spring Valley, N. Y., opened on June 13, and closed on September 30. The first batch consisted of tiny nursery children, in many instances so helpless as to be unable to establish their identity; they followed the five school children outings, who certainly appreciated and immensely enjoyed their stay at the farm; 2,327 children received a two weeks outing.

Seventy boys and girls, between the ages of eight and twelve, were prepared for first confession; 124,200 meals were served to the children during the season. The Ladies' Auxiliary, as usual, were most generous supplying clothing, shoes, games, etc., for the comfort and pleasure of the children.

St. Elizabeth Home for Convalescents, Spring Valley, for women and girls, harbored 1,698 persons. Of this number 391 were married women, 86 married women with children, and 1,221 unmarried women; 998 confessions were heard, and 7,820 Communions received during the year. The Ladies' Auxiliary has contributed largely to brighten the life of the convalescents with many useful articles. Entertainments and little plays were staged for the inmates from time to time, and it is gratifying to see what delight and great interest each person takes in the success of the per-

formance. A grotto in memory of Mgr. Denis J. McMahon, D.D., has been erected on the grounds to commemorate the zealous and energetic work carried on by him among the poor and suffering. The shrine is well attended by the convalescents as well as the other members of the farm's household, which at times numbers over 400 persons.

The Wardrobe and Literature Bureau received 174 packages of clothing, eight trunks, and two barrels of clothing, and eight bundles of uniforms, and two boxes of shoes for men, women and children, and fifty-two packages of literature.

The visiting committees look after the Metropolitan Hospital, Bellevue Hospital, City Home, City Hospital, New York County Penitentiary, Randall's Island, Harlem Hospital and the Tombs. Each committee has a little band of zealous workers who, regardless of weather conditions, faithfully attend to the visitation of these particular places every Sunday. Thousands of pieces of literature, religious articles, fruits, candies and tobacco are distributed at intervals and regularly at Christmas time to the patients and prisoners; writing paper, envelopes and stamps are furnished. The religious side of the patient is looked into, and in many instances through the kindness of the visitor he is brought back to a practical Christian life. In short, the work of these committees is apostolic and cannot be commended too highly; as to the results obtained, it is impossible to tabulate them.

The preventive relief work, conducted at the office for the rehabilitation of families, reports that 472 cases were referred, 1,857 children being involved in these cases; 106 cases were directed to the care of Conferences; 331 families were assisted with clothing of every description; 2,173 visits were made in connection with the work; 21 homes were reestablished, and 16 children were baptized. The total amount expended was \$3,840.50.

Particular Council of Upper Manhattan, N. Y. City.—Particular Council of Upper Manhattan of the Society of St. Vincent de Paul held its annual meeting on Sunday, December 15, in the

clubhouse of the St. Aloysius Catholic Club. Frank P. Cunnion, the president, presided, and Monsignor Wall, the spiritual director; the Rev. William F. Hughes, D. D., the Rev. P. J. Minogue, rector of St. Aloysius'; the Rev. Father Larkin and a large number of Vincentians were present.

During the meeting several new members were introduced and welcomed into the ranks by the president. Annual reports of the Conferences, including the reports of the secretary and treasurer and of the Council visitor, were read, and showed good and earnest work performed by the members during the past year.

At the conclusion of the regular business the president introduced the speaker of the day, the Rev. William F. Hughes, D. D., rector of St. Gregory's Church, who spoke in words of praise for the work done for the poor, as evidenced by the several reports. He suggested many good points to follow in the performance of our duties as Vincentians, and dwelt on the importance of instilling into the minds of growing boys and young men the virtue of self-respect, which would enable them to become a credit to the Church and the country. He paid a tribute to the soldier boys and asked the society to look after their welfare in every possible way.

Father Minogue spoke of the good impression the society had made in the parish during the retreat, and said he hoped the next annual meeting of the society would also be held at St. Aloysius', as it was a great benefit to the parish.

Monsignor Wall concluding the meeting said that he hoped the Conferences would use every effort to improve their work in helping God's poor, and that during the coming year all the churches within the circumscription who had not as yet organized Conferences would do so.

The triduum in honor of the feast of the Immaculate Conception, under the auspices of the Particular Council of Upper Manhattan, was held in St. Aloysius' Church on December 11, 12 and 13. The Rev. James Cronin, C.S.P., conducted the triduum and preached eloquently on the duties of Vincentians. The members received Holy Communion

in a body at the 8 o'clock Mass on Sunday, all the Conferences being represented.

During the year the council relieved 856 families, in which there were 3,208 persons. The members made 6,907 visits to the homes of the poor and secured employment for 293 persons.

The society spent \$10,159.90 for food and fuel; \$1,359.98 for clothing and shoes, and \$4,288.85 for various other purposes, including cash grants, rent, lodging, care of the blind and crippled, etc. The total expenditures were \$16,299.39, which amount was received from the following sources: Collections at meetings, \$1,967.73; collections from poor boxes in the churches, \$6,383.68; collections in churches, \$698.06; donations, including one from Particular Council of New York City, \$4,907.36; bequest and bazaar, \$1,188.35.

Particular Council of the Bronx, N. Y. City.—The annual meeting and communion services of the St. Vincent de Paul Society of the Bronx was held Sunday, December 15, at the Church of St. John Chrysostom. The members received Communion at the 8 o'clock Mass. After breakfast, the meeting was held in the School Hall, President James J. Reid presiding. President Edward J. Reilly, of St. John's Conference, welcomed 26 new members into the society.

The Bronx society consists of 390 members and has Conferences in 27 parishes, a gain of three during the past year. The report for the year read by the secretary shows: members on roll, 390; average attendance, 213; families relieved, 976; persons in families, 4,024; number of visits made during the year, 6,607; situations procured, 159; total receipts, \$15,616.33; total expenditures, \$13,354.68.

Vice-president Murphy, of the general hospital committee, reported that 95 members were on his committee and visited Fordham, Lincoln and Lebanon Hospitals, Montefiore Home, Home for Incurables, House of Calvary, Riverside Hospital on North Brother's Island, and U. S. A. Base Hospital No. 1, Gun Hill Road.

Visits are made every Sunday and

periodically during the week. Over 12,900 patients were seen during the year, Reading matter and tobacco and other comforts are distributed regularly by the committee. The society provided four entertainments for the patients at Riverside Hospital during the year.

This evidence of interest in their welfare is appreciated by the patients very much, as well as by the officials and nurses of the institution. The new chapel on the island was furnished by the society, the gilding of the altar of same being done by a member of the society without charge of any kind after his own day's labor was done.

Mass is being celebrated every Sunday at the Base Hospital by the chaplain, Rev. A. A. Dore. The society furnishes a breakfast after this Mass to all communicants. This is appreciated very much by the soldiers, who otherwise would have to fast until noon mess. A branch of this Base Hospital has been established in the Messiah Home and there are 1,116 patients at the present time in both hospitals.

As the boys in both places are from all sections of the country, the members are able to do a number of little favors for them. Michael A. Downs, president of St. Mary's Conference, is chairman of this committee. He is also K. of C. secretary and combines the work of the two societies. As K. of C. secretary he is present every day attending to the wants of the patients.

A report of the number of Bronx members of the Society in the U. S. service shows that over 10 per cent are in both branches of the service, a large majority being overseas. Several of these were wounded in action, but, so far, the present reports received show none have been killed. The society is coöperating with the Red Cross Society in the care of families whose breadwinners are in the service.

At the present time there are 11,400 families on the Red Cross rolls in New York City, three-fifths of whom are Catholics. It is expected there will be considerable after-care necessary for a number of these families, and the society expects to do its part along these lines in coöperating with the Red Cross.

Rev. Father Brady, pastor of St. John's, addressed the meeting and spoke of the early work of the society in the Bronx and the part he had taken with the late James E. Dougherty, first president of the Bronx Council. He spoke of the zeal displayed by the members in their work, which was exemplified by the large number who had come from all sections of the Bronx at such an early hour in such inclement weather.

A report of the work of the Society in the United States was read by Edmond J. Butler, Secretary of the Superior Council. This report showed that there are 1,100 Conferences in the United States, in which there are some 16,000 members, who made 206,000 visits and expended three-quarters of a million dollars in relief during the year.

Particular Council of Brooklyn, N. Y. City.—The Conferences of the St. Vincent de Paul Society in the Diocese of Brooklyn attended a course of spiritual exercises or Retreat, in preparation for the feast of the Immaculate Conception at the Pro-Cathedral. The retreat was conducted this year by the Rev. Joseph A. Mulry, S. J., President of Fordham University, and the younger brother of the late Thomas M. Mulry whose name is so intimately identified with the history of the St. Vincent de Paul Society in the United States. The retreat closed on Sunday morning, December 8, with a general Communion in the Pro-Cathedral and the General Meeting was held in the evening at eight o'clock.

A summary of the reports of the Conferences presented by the Secretary showed that there were 57 Conferences within the jurisdiction of the Particular Council of Brooklyn and 53 of the Conferences had sent in their reports. It was noted that due to war conditions only 40 new members had been added to the Society's rolls during the year, which left the membership at somewhat below 1,000 in all. 4,000 families were relieved during the year consisting of 13,000 persons, and the number of visits made was recorded as 26,911. The number of families on the Relief Roll at the end of the fiscal year, September 30, was 450, a considerable reduction

from the year previous. This reduction it was stated was due to the fact that employment during the year was readily obtained so that the great majority of applicants, during the year, for relief were persons unable to work on account of sickness. The income of the Conferences was also considerably above the average amount, about \$60,000.00, in all. As usual about 70 per cent had been received from Poor Boxes and St. Anthony's Bread. In addition the Brooklyn Benevolent Society, (the Heany Estate), gave its annual contribution of \$10,000.00 in fuel and clothing to the poor in the territory included in the original city of Brooklyn. Much the greater part of the income of the Conferences was expended in the purchase of groceries, fuel and clothing. Towards the support of the special work of the Particular Council the Conferences donated \$3,000.00 and to other charities, Little Sisters of the Poor, Hospitals, etc., \$2,200.00. In addition the Particular Council received about \$9,000.00 from donations and bequests, which with the contributions from the Conferences gave the Council an income of something over \$12,000.00. The expenses of the Central Office were paid from the fund of the Particular Council and about \$3,000.00 was distributed in cases of urgent distress from the public departments, the Department of Charities, the Department of Health and Education Department. Unfortunately as the report noted there are districts in Brooklyn in which no Conference of the Society exists, and this is especially true of districts in which English speaking people are few. The Council makes every effort to relieve families in distress in these districts where its attention is called to them, and endeavors to enlist the interest of the members of the nearest Conference to the family.

Speaking on this point the report said, "The Society of St. Vincent de Paul was never merely a relief giving organization, its object being to bring moral as well as material relief to the families visited, and it cannot rest satisfied by merely paying a month's rent or providing shoes for the children without at the same time making every effort to induce the parents to practice their

religious duties and provide religious instruction for their children."

Many of the Conferences are at particular pains to see that the children of their clients attend religious instruction, if possible a Catholic school. Some Conferences distribute literature and strongly urge the extension of this practice as a powerful medium of religious instruction. One Conference suggests a careful supervision of the moving picture theatres in the neighborhood with the view of safeguarding the morals of the children who attend them, as the parents of the children from all appearances exercise no supervision over their children's amusements at all. Speaking of the laxity of parents in this and other particulars, one of the judges of the Children's Court is quoted as saying, "that if the parents would only do their duty and provide religious instructions for their children, the number of children appearing before the court would be reduced one half." The report also noted the activity of some Conferences whose members acted as Big Brothers and kept a watchful eye upon the boys released from reformatory institutions, so that these lads might not get into evil ways again.

The cordial coöperation which existed between the Conferences and the Home Service Section of the Red Cross was also mentioned with approval and its development was strongly encouraged. Since the end of the fiscal year on September 30, the epidemic of influenza has been raging throughout Brooklyn and has caused an immense amount of suffering, especially in families where there were young children. It was not unusual to find families in which there were five or six young children left destitute by the death of a father or mother or both, and as it was not always possible to provide immediate institutional care for these children the Society strove to support them until definite provision could be made for their care. Where the bread-winner's life was spared but he was unable to work for a time, the Society endeavored to maintain the home until the sufferer's health was restored, and in this task we had the coöperation of groups of Catholic women

who provided clothing and bedding for the afflicted families. The epidemic has brought into striking relief the absolute need of a convalescent home for women and children in Brooklyn, and the Council has taken up in earnest the task of fitting the Summer Home at Freeport with a heating plant which will make the buildings habitable during the entire year.

At the conclusion of the reports the members had the pleasure of listening to a very earnest address by one of the younger clergy, Rev. Edward J. Donovan of St. Peter's Church. One of the largest hospitals of the city, the Long Island College Hospital, is located in this parish and Father Donovan has had occasion to visit this hospital almost daily for a dozen years, and had become convinced himself of the need of social service work for the Catholic patients in this and similar institutions. He urged the members of the Society to make a feature of preventive work, making several definite suggestions, for instance, to encourage Catholic children to remain in school and complete the elementary school course and a high school course also if possible so that the higher paid occupations in the business world and in public positions might show a larger proportion of Catholics than at present. He also urged the members to insist upon cleanliness in the households they visited and to promote sobriety in every possible way. The distribution of religious literature amongst the families visited was strongly urged.

Statistical Reports of Conferences.—Number of Conferences, 57; Conferences reporting, 53; active members, 945; honorary members, 90; families assisted, 4,090; persons in families, 12,942; visits to families, 26,911; total receipts, \$65,063.77; total expenditures, \$64,710.53.

* * *

The Archbishop of San Francisco has formed a new organization, called "The Boys Welfare Society of California," with the coöperation of influential laymen of San Francisco, and for the welfare of boys and young men.

Book Reviews

A THEOLOGY FOR THE SOCIAL GOSPEL. By Walter Rauschenbusch. New York: The Macmillan Company, 1918. Pp. 279. Price, \$1.50. Rauschenbusch's latest work is an effort to create a theological substratum for Socialism. In view of the fact that many Socialists—the majority of them according to William English Walling—"find it difficult, if not impossible, to reconcile their general philosophic views with the doctrines and practices of dogmatic religious creeds" (*Socialism: Promise or Menace?* p. 204) the kind of treatise here under consideration arouses more than passing interest.

The first part of the book deals with the necessity and the possibility of a readjustment and expansion of theology that will adequately support the social gospel. Social groups that look to the future crave "for a social interpretation and application of Christianity." The advent of world-wide democracy calls for a working partnership of the Christian spirit with "real social and psychological science." The "old message" gave us the concept of individualistic, but not of solidaristic, sinfulness and salvation. It is quite apparent that from the Catholic standpoint we cannot admit a solidaristic conception of Christ's Gospel. Sin and salvation contain the inalienable element of individual volition. It has never entered the mind of any court to fix the responsibility but on individuals. Even now the Socialist groups of Berlin are seeking to fix the responsibility for the war on some individual culprits.

The second part of the book (Chapter IV. to end) offers concrete suggestions "how some of the most important sections of doctrinal theology may be expanded and readjusted to make room

for the religious conventions summed up in the social gospel."

The consciousness of sin should be expanded from the realization of individual sins to that of social sins by concentrating "attention on questions of public morality, on wrongs done by whole classes or professions of men, on sins which enervate and submerge entire mill towns or agricultural states." The author realizes the danger of placing the emphasis on environment and on the contributory guilt of the community. Human nature is quick to seize the chance of unloading responsibility. But the old theology, he claims, had its equivalents for environment. "Men unloaded on original sin, on the devil, and on the decrees of God." Shifting the blame "seems to be one of the clearest and most universal effects of sin." The new theology would shift the emphasis, not the responsibility, and assign a new valuation to different classes of sin. "A fatal failure in past teaching was side-stepping" the sins of classes and professions. The "past teaching," we would point out, has termed the oppression of the poor, of widows and of orphans, depriving the laborers of their just wages, sins that cry to heaven for vengeance. Chapters of the old theology treat thoroughly of "peccata aliena." The treatises on sins against charity have well covered the field gone over by the author in his chapter on the nature of sin.

The new social theology would consider original sin as passing down the generations not only by biological propagation, but also by social assimilation. What benefit would accrue to the treatment of social sins as an appendage to original sin is not apparent. The state-

ment that "the theological doctrine of original sin is an important effort to see sin in its totality and to explain its unbroken transmission and perpetuation" would not have been made after a glimpse at Catholic theology on this point.

The social gospel insists on the possibility and need of redeeming the historical life of humanity from the social wrongs. "Yet the salvation of the individual is, of course, an essential part of salvation." "Voluntary socializing of the soul," is the author's definition of salvation. Faith he defines as "an energetic act of the will, affirming our fellowship with God and man, declaring our solidarity with the Kingdom of God, and repudiating social isolation." Sanctification is increased "fellowship with God and man," which fellowship is made possible by "useful labor." "The saint of the future will need not only a theocentric but an anthropocentric mysticism." "Mysticism that renders labor less noble, is dangerous religion."

The new theology must give the doctrine of the Kingdom of God "a central place, and revise all other doctrines so that they will articulate organically with it." In this chapter the idea of the Church is quite distorted. "The Church is primarily a fellowship for worship; the Kingdom is a fellowship of righteousness." "Theology, by its theoretical discussions, did its best to stimulate sacramental actions and priestly importance."

Baptism should be theologically so reconstructed as to mean "the solemn dedication to the tasks of the Kingdom of God," and the acceptance of the rights of children of God within that Kingdom." As to the Eucharist, the author leaves it open to any minister to emphasize the Lord's Meal as an act of fraternity and as a social hope of the Kingdom of God. He states in the foreword that he is "not a doctrinal theologian either by professional training or by personal habits of mind."

The author's attacks on priests are uncalled for and unwarranted. The following quotations will not commend themselves to the fair-minded. "As history invariably contradicts his [the

priest's] claims [as to the institution of his order *jure divino*] he frequently tampers with history by Deuteronomic codes or Pseudo-Isidorian Decretals, in order to secure precedents and the weight of antiquity." "He is opposed to free historical investigation." "Underneath all is the selfish interest of his class, which exploits religion."

The following passage would have brought forth quite readable comment from Atzberger and his fellow-eschatologists: "Theology has allowed it [the Kingdom of God] to lead a decrepit, bed-ridden and senile existence in that museum of antiquities which we call eschatology."

Philologists would like a tilt with the author after reading this remark: "Theological professors used to lecture and write in Latin. There is perhaps no other language in which one can utter platitudes so sonorously and euphoniously."

The following excerpts are more amusing than instructive. "The conception of Satan has paled. He has become a theological devil, and that is an attenuated and precarious mode of existence." "Men enriched the Church enormously with gifts of land as insurance premiums that God would not do anything horrible to them." "The first duty of the laymen was to believe with all their hearts what they could not possibly understand with all their heads." "When we die, we join—what? A throng of souls, an unorganized crowd of saints, who each carry a harp and have not even organized an orchestra."

The tone of the book would not be fairly indicated without calling attention to such passages as these: "Today there is no such world-wide power of oppression as the Roman Empire or the mediæval papacy." "They [the Reformers] denied the doctrine of the Eucharist because the Mass was the chief monopoly right from which the Church drew material income and spiritual reverence." "It [the Catholic conception] gives an unquestioned status to some corrupt, venal, or ignorant bishop in Southern Italy; makes the ecclesiastical validity of the

entire Anglican clergy dubious; and denies all standing to Chalmers, Spurgeon, or Asbury."

After placing the preceding and the following quotations side by side the reader can sit in judgment.

"The most persistent force which pushed Jesus toward death, the earliest on the field and the latest on the watch, was religious bigotry." "Innumerable individuals contribute their little quota to make up this collective evil."

"Religious bigotry has been one of the permanent evils of mankind, the cause of untold social division, bitterness, persecution, and religious wars. It is always a social sin."

Washington, D. C.

* * *

Seattle, Wash., has a coöperative market based on the Rochdale plan that is reported to be a pronounced success after seven months' operation. It was financed with a paid-up capital of \$41,000.00 and has done a business of \$500,000.00, with a net profit of \$20,000.00 above all expenses.

* * *

The War Council of the American Red Cross has made an appropriation of \$131,600.00 for the establishment and maintenance of work-rooms and training schools for interned soldiers in Switzerland, and a bureau is to be organized for the purpose of undertaking the sale of the articles made there. This work was designed originally to provide employment that would keep the men from mental collapse; but manufacturing has developed until the output now amounts to about \$45,000.00 in value per annum.

* * *

The annual report of the American Red Cross shows a membership of 20,648,103 in 3,854 chapters throughout the United States. The Junior Red Cross has 8,000,000 young people members. About \$325,000,000 has been pledged or already paid in to the funds of the organization. It is now giving aid to the wounded, the sick and the destitute in ten nations.

* * *

One hundred and eighty-five New York State children, according to the Children's Bureau, who were implicated

in some sort of wrong-doing and who came from 144 different families were carefully studied, and their family surroundings were scanned in an effort to discover what had led them astray. Most of the children were of normal mentality, although about one-fourteenth were noticeably deficient. But lack of opportunity for moral and mental training, for recreation, and lack of variety of interesting occupations with promising futures led these children of normal mental power into delinquency. All these conditions were found to be accentuated in the subnormal child who, in addition to the opportunities of a normal child, needs to be provided with some adequate means of diagnosis and appropriate treatment.

* * *

The completion of the first year of the War Insurance shows that nearly \$35,000,000,000.00 insurance has been written for the United States soldiers and sailors, or approximately as much as the ordinary life insurance in the world at the beginning of the war. During the war the bureau has distributed in allotments and allowances \$200,000,000.00. This largest of all insurance companies occupies thirteen buildings at Washington and has 13,000 employees.

* * *

Emporia, Kansas, is attempting to eliminate charity by putting its poor on a self-supporting basis. All vacant land in the city was leased by a central welfare bureau, which assigned to each family receiving assistance the winter before enough land to provide vegetables for the coming winter. Wood and coal yards have been established where men can work, receiving part pay in fuel and part in cash. The experiment is watched with interest by neighboring towns.

* * *

Here is what 5,000,000 volunteer women workers have done for their country and the Red Cross in the last 17 months: Surgical dressings, 231,302,022; knitted articles, 10,123,374; hospital garments, 10,637,201; refugee garments, 1,106,877; hospital supplies, 8,203,120. A total production of 261,372,594 articles from the figures of these untiring patriots.

Contents for February, 1919

EDITORIALS	35
The Problem of the Railroads.—A Few Samples of Bolshevism.—Prohibitionist Tyranny.—Agrarian Selfishness.—Land Colonization in England.	
PRINCIPLES AND METHODS	43
The Apostle of Reconstruction. Rev. John J. Lynch, S.T.L.—Reconstruction from the Catholic Viewpoint. Catherine Quinlan.—Mr. Schwab on Labor.	
SOCIAL QUESTIONS	48
Charitable Activities After the War. Richard M. Reilly.—Economic Serfdom and Social Propaganda. P. F. F.—Lloyd George on Reconstruction.—Every Disabled Soldier and Sailor Should Know.—Permanent K. of C. Building at Westminster Cathedral.	
SOCIETIES AND INSTITUTIONS	54
Family Care for Dependent Children.—A Catholic Survey of Buffalo.—Public and Private Institutions.	
THE SOCIETY OF ST. VINCENT DE PAUL	59
Superior Council of the Society in the United States.—The New York State Conference of Charities.—Reports from Councils and Conferences.—Notes and Personals.	

THE CATHOLIC CHARITIES REVIEW

Published the middle of every month except July and August by

THE NATIONAL CONFERENCE OF CATHOLIC CHARITIES

AT 120 WEST 60TH STREET, NEW YORK

Editorial Office:

THE CATHOLIC UNIVERSITY OF AMERICA, WASHINGTON, D. C.
REV. JOHN A. RYAN, D.D., Editor and Manager

Annual Subscription, \$1.00

Single Copies, 15 Cents

Make checks payable to *The Catholic Charities Review*

Entered as second-class matter January 13, 1917, at the Post Office at New York, New York, under the Act of March 3, 1879.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized October 8, 1918.

STUDIES

An Irish Quarterly Review of Letters, Philosophy and Science

VOL. VII., No. 28

CONTENTS

DECEMBER, 1918

I.	THE ARGUMENT FROM IRISH HISTORY.....	Dun Cairn
II.	THE WORLD POLICY OF PRESIDENT WILSON.....	John J. Hogan
III.	DEMOCRACY, PARLIAMENT AND CROMWELL.....	Alfred Rahilly
IV.	MARSHAL PÉTAIN.....	Charles Baussan
V.	PROHIBITION IN THE UNITED STATES.....	Frank O'Hara
VI.	CATHOLIC RENASCENCE IN FRANCE.....	Virginia M. Crawford
VII.	UNPUBLISHED IRISH POEMS—No. 4.....	Osborn Bergin
VIII.	POETRY—THE TIRLOUGH AT DERRYHOYLE.....	M. de V. S.
	THE EXILE.....	Katharine Tynan
	STRIFE AND SWEETNESS.....	George O'Neil
	SHAKESPEARE.....	M. Bodkin
	AT MOMENT OF VICTORY.....	John Bunker
	TO THE MOON.....	K. M. Murphy
IX.	IRISH VITAL STATISTICS IN AMERICA.....	Austin O'Malley
X.	A FRAGMENT OF IRISH INDUSTRIAL HISTORY.....	E. J. Riordan
XI.	BOHEMIA AND ITS ULSTER QUESTION.....	P. J. Gannon
XII.	CHRONICLE— I. THE INFLUENZA EPIDEMIC.....	William M. Crofton
	II. IRISH FICTION FOR BOYS.....	Stephen J. Brown
XIII.	REVIEW OF BOOKS.	

It may be said without boast or exaggeration that *Studies* holds a foremost place today amongst the Quarterlies issued in the English language and is far ahead of most of them in the high-class nature of its contents and in the academic standing and scholarship of its distinguished contributors.

The Evening News, December 31, 1917.

This Irish Quarterly, originally started by some Professors of the National University, has won a good position, and that this is well deserved is proved by the singular variety and ability of its September issue.

The Times Literary Supplement, September 20, 1917.

Altogether *Studies* is an admirable review, which should not fail to take its place among the good reviews of the day.

C.K.S. in *The Sphere*, June 23, 1917.

STUDIES is issued early in March, June, September and December.
The Editorial Offices are at No. 35 Lower Leeson Street, Dublin.

Price, Single Copies, 75 cents net; Annual Subscription, \$3.00, post free.

Dublin: THE EDUCATIONAL COMPANY OF IRELAND, Limited
London and St. Louis: B. Herder
Melbourne: William P. Linehan

THE CATHOLIC CHARITIES REVIEW

VOL. III

FEBRUARY, 1919

No. 2



THE PROBLEM OF THE RAILROADS.

THREE choices are open to Congress as regards the railroads: they may be returned to their corporate owners without any change in their legal conditions; they may be continued under federal control until Congress shall have enacted new and improved regulations concerning their relation to the government; or they may be retained permanently under government operation. The first of these solutions is apparently not desired by any important group of persons, either among owners, legislators, or the general public. It may, therefore, be dismissed from consideration, with one rather important series of observations. The opponents of government ownership sometimes assert and sometimes merely insinuate that the railroad owners are unwilling to take back their property in its present condition and legal status simply because the Federal Railroad Administration has somehow made that course physically and financially impossible. This is not true. The Railroad Administration has done nothing to the physical structure and relations of the roads which cannot be undone. The common use of terminals, rolling stock and ticket offices, and all the other changes that have been introduced into the operation of the roads, could be dis-

continued, and the separate control and use of its property and facilities by each road could be fully resumed within a few weeks.

Nor has government operation during the war imposed upon the railroads any real financial burdens. The additional cost of conducting them will all be met out of the increased rates, or should these finally prove to be insufficient, from the general revenues of the country. The money loaned to many of the companies for repairs and improvements was necessary to protect the property against disastrous depreciation, and has, therefore, been of permanent benefit. On ordinary business principles the roads can well afford to assume this debt. The vastly increased wage charges can be ended by the owners when they resume operation by the simple device of reducing wages to the old levels. If the objection be raised that this legal possibility is impossible practically, the answer is that the owners of the roads will then have a convincing case to put before the Interstate Commerce Commission as an argument for the continuation of the increased freight and passenger rates established by the Federal Railroad Administration. In every respect, therefore, the present condition and relations of the railroads are such that they could be

immediately returned to their owners without leaving the latter in a worse financial position than the one that they occupied at the end of 1917.

The main reason why the owners desire changes in railway legislation before they take back their property is that they want to continue and extend the economies of operation introduced by the Federal Railroad Administration. The common use of terminals, rolling stock, ticket offices, the elimination of merely competitive train service, the abolition of freight and passenger solicitors, and all the other advantages of unified operation, appeal to the railroad owners, as to all other persons of common sense, as highly desirable. Hence they ask that Congress enact laws empowering them to continue and extend these superior methods. They want reasonable co-operation among the roads instead of the old programme of wastful competition.

Federal management has, therefore, performed at least this important service: it has convinced all classes of the people that the railroads should be operated as a unit, not as a multitude of competing concerns. The only important difference of opinion is on the question of the proper agency to conduct this operation. Should it be a combination of the owners? or the Federal Government?

The advocates of the former plan maintain that it has two distinct advantages: competition in service, and the higher efficiency and lower cost of private management.

Competition in service would undoubtedly be of considerable benefit to passengers and shippers, but it does not seem likely to be maintained under the plan of unified private operation. All the advocates of this plan assume that it would permit pooling the revenues and profits. That is, the net profits of all the roads would be placed in a common fund, and distributed among the various lines according to some definite scale of proportionate importance. It is difficult to see what inducement any railroad would have to increase its business by providing better service if its share of the joint profits were fixed beforehand. Contrariwise, if the share were capable of increase through a showing of increased

business, relatively to that of the other roads, it is difficult to see why a more powerful road would be willing to go into a pooling arrangement which would compel it to allow weaker roads the use of its terminals, rolling stock, etc., thereby enabling competitors to increase their proportional share of the profits. The difficulty seems to take this form: unified operation requires common use of all railway equipment; such common use supposes pooling of revenues and profits; but this arrangement leaves no incentive to the individual roads to take business away from one another by improvements in service.

The second advantage is likewise subject to certain qualifications. As a rule, private seems to be more economical and efficient than public management of business concerns, owing to the incentive of increased profits. It is necessary, therefore, to provide such a hope in order to induce this superiority from the railroad corporations. Yet in practically all the suggestions that have been made concerning the proposed scheme of private operation under increased government supervision, it is assumed that the rate of profits, or dividends, will be limited by law to a fixed rate, and that this rate will be guaranteed to the companies. Now if the private managers are certain of getting, say, seven per cent on the stipulated value of their property, and are prevented by law from getting more, what inducement have they to emphasize economy or efficiency in the operation of the roads?

There is, indeed, one way of creating such an inducement. It is to allow more than the fixed per cent of profit to all roads that are able to show a decrease in operation expenses per unit of business, but on condition that such gains be shared equally with the government. For example: if a given road has lowered its cost of operation sufficiently to produce an extra dividend of two per cent, it could be allowed to retain one per cent, the government taking an equal amount. By this arrangement both the railroad company and the public would get the benefit of improvements and economies in operation.

The third solution of the railroad

problem is continued and permanent operation by the Federal Government, and consequently government ownership. All objections to this plan which have been based on the experience of 1918 are either crudely fallacious or inconclusive. The one most frequently alleged is the greatly enhanced cost of operation. When we analyze this situation, we find that the entire advance in expenditures was due to increased wages, increased cost of materials, and the abnormal outlay required to untangle the freight congestion which the private managers had left as a legacy to the Federal Railroad Administration. The critics should admit that the price of materials would have been just as great under private management. Do they think that the companies would not or should not have raised the wages of the railway employees? Those who realize that the great majority of the workers were considerably underpaid until Mr. McAdoo took charge of the roads, will probably not care to urge the increased wage outlay as a defect of government operation. As to those critics—and they are numerous—who think that wages should have been kept at or near the old unjust levels, all that we care to say is that their objection to government operation constitutes a distinct reason why it should be continued. Their main interest is not in cheap railway service for the public, but in large dividends for railway capitalists.

A curious feature of the criticisms directed against the Federal Railroad Administration on account of increased cost of operation, is that few if any of them make any reference to the parallel situation in privately managed street railways. The action of the former in raising passenger and freight charges is stigmatized as a characteristic example of government inefficiency, but the increases and attempted increases in street railway fares by the private companies are passed over in silence. Yet in many of the cities the cost of riding in the street cars has been raised to six or seven cents. In Boston the present fare is eight cents, and the companies in New York declare that if they do not get the benefit of that rate they must go into

bankruptcy. And it is worthy of note that none of the afflicted street railway companies has increased its cost of operation in the same proportion as the Federal Railroad Administration in the matter of wages. It is also interesting to observe that six-sevenths of such city-owned and managed public utilities as gas, water and electrical light, have not found it necessary to raise the charges for their services.

Some persons are afraid that under government ownership the immense body of railroad employees would be powerful enough to dictate indefinitely increasing wages through political pressure. That such a large number of voters would have considerable political influence and would be prone to use it for their own advantage, is beyond question. Nevertheless, they would not constitute a majority of all electors. At the most, they could control only the balance of power in some close electoral contest. And there are other large and compact political and economic groups whose interests would frequently lie in the opposite direction; for example, the farmers.

In any case, the political influence of the railway employees on the government cannot be avoided; for the owners of the railroads now ask that when private management is resumed, wages and other conditions of labor should be fixed by the same government authority, say, the Interstate Commerce Commission, that regulate rates. They wish the government-determined wages to be taken as one of the definite costs for which the public authority would make allowance when it fixes charges. Therefore, they need not care how high wages would rise, or how short might become the working hours. Hence the government would still be the object of appeal, and attack, and political pressure by the workers.

The sum of the matter seems to be that the problem of railroad management takes the form of a dilemma: If the advantages of private operation are to be obtained the roads must be conducted on the principles of competition; if they are thus conducted it will mean a return to the old situation which satisfied

nobody. Or, to put the matter in correlative terms: if the advantages of unified operation are to be obtained under private management, they will be qualified by substantially all the supposed disadvantages of government operation.

In the interest of wider knowledge and

more enlightening experience, it would seem that Mr. McAdoo's proposal for a five year extension of the existing arrangement ought to be adopted. That would provide what we have not yet had, a fair test of government operation, and would not increase the difficulty of returning the roads to their owners.

A FEW SAMPLES OF BOLSHEVISM.

The *Nation* has rendered an important service to the American public by publishing (Dec. 28) the Declaration of Rights by the Bolshevik Government of Russia, and a week later the new Russian Constitution. Inasmuch as Bolshevism is merely Marxian Socialism in its most logical and extreme form, we should expect a body of organic law made by it to be the last word in reckless radicalism. Our expectations are fully realized in these two documents, which have been formally adopted as the fundamental law of the Russian Socialist Federated Soviet Republic.

In chapter two of the Constitution, "all private property in land is abolished, and the entire land is declared to be national property and is to be apportioned among husbandmen without any compensation to former owners, in the measure of each one's ability to till it."

Taken as a whole, this is sheer robbery. Let us make all due allowance for the injustice that vitiated a large proportion of the titles to Russian, as to English and Irish land in the past; let us admit that possibly the majority of the present owners have inherited it from men or purchased it from the heirs of men, who took it by force and conquest; still we must remember that most of them have as good a right to their land as have the great majority of owners of any kind of property. In the long period that has elapsed since the original acts of spoliation, the titles of the Russian landowners have become morally valid through prescription and other circumstances. Why have these factors made the claims of the present owners legitimate? Simply because this is on the whole a reasonable arrangement for human welfare, individual and social. From the viewpoint of human welfare, pre-

scription is as reasonable a title as purchase, or gift, or inheritance. If the new government with the long name wishes to transwer the ownership of the land of Russia to itself, it can honestly do so only through compensation to the present owners. In those cases in which the title of the present proprietors is vitiated by fraud or any other form of injustice, compensation would properly be lessened accordingly; but the device of universal confiscation means that all property titles will be put in jeopardy. Indeed, that is exactly what these ultralogical Socialists of Russia desire to accomplish.

The same chapter of the Constitution annuls and repudiates all loans obtained by the government of the Czar, and also those made by landowners and business men. The millions of persons, both within and without the country, who invested in the bonds of the Russian Empire, as well as all persons who lent money to a land owner or a director of industry, are at a stroke of the pen deprived of any hope of getting back their money during the life of the Russian Socialist Federated Soviet Republic. The immediate effect of this measure is, of course, to relieve the tax-payers and the private borrowers of the burdens imposed by these debts, but its effect upon the persons who have provided the money is quite different. Apparently their welfare is not of equal importance with the welfare of the debtors. It is a very simple theory and it is not new in human practice, but it has never before been deliberately adopted by a political government.

The Declaration of Rights includes this decree: "Inheritance, whether by law or by will, is abolished. After the death of an owner, the property which belonged to him, whether *movable* or *im-*

movable [italics ours] becomes the property of the government of the Russian Socialist Federated Soviet Republic." When a man dies, therefore, the Government takes possession not only of his house, his factory, or his store, but of his household furniture, his watch and his trousers.

The two documents under consideration contain many other curiosities of systematic plunder in the name of law, but their general trend and spirit are sufficiently indicated by the foregoing examples.

Turning from the economic to the political sphere, we find the Constitution declaring that there shall be "universal military training;" that "all toilers be armed, . . . and the propertied class disarmed;" that "a dictatorship of the urban and rural proletariat be established in the present transition period;" that only "the toiling masses can hold a position in any branch of the Soviet Government;" and that right to vote or be voted for shall not be exercised by: "persons who employ hired labor in order to obtain from it an increase in profits; persons who have an income without doing any work, such as interest from capital, receipts from property, etc.; private merchants, trade and commercial brokers; monks and clergy of all denominations" (chapter two, four, five and thirteen). This is all orthodox and logical Socialism. The owners of private capital or business of any kind must, by all effective means, be dislodged from this position and converted into government wage earners. When that process has been completed, they may have all the political rights of the great body of the proletariat. When the last of the private capitalists and exploiters has been thus regenerated, it may be safe to dispense with universal military training and to decide political issues by a majority vote. Until that condition is securely established the government must be that of a "dictatorship," and the democratic theory of government by the majority cannot be suffered to operate. We all know that the Bolsheviks were only a minority of the Russian Constitutional Assembly, and that they overthrew the Kerensky Government merely be-

cause they had the requisite physical power. One of their English apologists, Mr. Arthur Ransome, admitted this a few months ago in the *New Republic*, and defended it on the ground that the Bolsheviks were the more active and vital element of the Assembly. Lenin himself is quite frank and explicit on this point: "Just as 150,000 lordly landowners under Czarism dominated the 130,000,000 of Russian peasants, so 200,000 members of the Bolshevik Party are imposing their proletarian will on the mass, but this time in the interest of the latter."

Obviously this is the principle of pure autocracy. The man who denies the democratic principle of majority rule always assumes that the minority, whether a faction, a select few, or an individual, possesses certain superior qualifications, or harbors certain benevolent intentions, which give the minority a moral right to override the majority. The late German Kaiser, and every other monarchical autocrat in history, defended his position and his despotism on precisely this principle. Whatever else the present Russian government may be, it is certainly not democratic. It is aristocratic and autocratic.

The scientific formula concerning the equality of action and reaction is curiously illustrated in the section on qualifications for the franchise. For centuries the nobility and the propertied classes denied the right of political suffrage to the workers. Today the proletarian rulers of Russia retaliate by imposing a like disability upon the dislodged dominant classes. In so doing they have not "bettered the instruction" received from their late masters; they have kept strictly within its limits. If the makers of the new Russian Constitution had a sense of humor, which we know they have not, they should derive considerable amusement from this franchise restriction.

The frequent assertion of Socialists, that their doctrine and system are not hostile to religion or the family, receives a rather damaging interpretation in the Bolshevik Declaration of Rights. While freedom of religious profession and worship is promised, the church is separated from the state, and the school

from the church. While "citizens may teach and study religion privately," they may not impart religious instruction "in either public or private educational institutions in which general subjects are taught." No church may compel its members by any sort of penalty to contribute to its support, nor own property, nor have the rights of a juridical person. Only civil marriages are recognized by law, and "marriage is annulled by the petition of both parties, or even one of them." Comment would be superfluous.

Fantastic and unjust as are the economic and political provisions considered above, they are the inevitable reaction from the oppressive rule of Russian autocracy during many centuries. This, however, is an explanation, not a justification. The principles of the Bolshevik government show that it is quite as anti-democratic, quite as autocratic, as ever was the government of

the Hohenzollerns. Did it seriously threaten to attack, whether by arms or by propaganda, the social and political systems of other countries, the democratic nations of the world would have exactly the same right and duty forcibly to abolish it that they had to put an end to the autocracy of Prussia. The only previous question to be decided would be that of expediency. As things are, the use of force by the other nations does not seem to be expedient. Leaving aside the dangerous probability that the soldiers of the Allied armies would refuse to enter upon such an enterprise, we can take refuge in the practical certainty that the resources of a sane and democratic diplomacy, combined with the latent common sense of the masses of Russia and the inherent folly and stupidity of their present masters, will within a few months bring about the downfall of the monstrous political edifice of Bolshevism.

PROHIBITIONIST TYRANNY.

Persons who use their intellects rather than their emotions for the business of thinking, know that legal prohibition of the liquor traffic can be justified only on the ground that it is a necessary means of destroying an evil social institution. Whether it is an efficacious means will be determined by the Federal prohibitory enactment which will go into effect less than a year hence. We do not intend to take up the readers' or our own time with a futile discussion of this problem. We prefer to "wait and see." Whether the evils attending the drink traffic have been actually so great as to warrant the interference with individual liberty involved in prohibitory legislation, is likewise a question that is without present practical importance. The law is established. What we wish to do is to call attention to a grave menace to individual rights which the active champions of prohibition will try to have embodied in the provisions for the enforcement of the law.

These men, specifically, the officers of the Anti-Saloon League and kindred organizations, apparently do not accept the principle laid down in the first sentence

of this editorial. They seem to think that a state has the right to prohibit not merely the liquor *traffic*, but the consumption of intoxicants by the individual. Hence they propose the enactment of statutes which would render illegal the manufacture and possession of intoxicating liquor by the individual for his own use, and which would authorize the officials charged with the enforcement of the law to enter any private house, or other premises, whenever the presence of liquor or liquor making implements is suspected. In the State of Oregon, which has had prohibition for several years, there are thousands of families that make beer for their own consumption. If the designs of the prohibition leaders are carried out such families will be subject to arbitrary search, and to arrest and imprisonment.

Fanatics who believe that it is a sin to take a single drink of intoxicating liquor probably think that there is a rational justification for this assault upon the rights of the individual. From the right which the State undoubtedly has to prevent a man from taking his own life they may draw the unsound in-

ference that the public authority is also within its proper sphere when it takes from him his glass of beer or whiskey. However, we do not think that this fallacy, this genuine mental aberration, is cherished by more than a small minority of the supporters of the prohibition movement. If prohibitory legislation had depended upon the votes or desires of those persons who imagine that all liquor drinking is wrong; if it had depended upon the members of the Anti-Saloon League and similar sectarian extremists, it would not have been enacted in a single State. The members of this and similar organizations, no matter how large has been the noise emitted by the leaders, have never included more than a small minority of the voters. Whenever the popular vote of a State has established or sanctioned prohibition (and we must bear in mind that few if any States have enacted this legislation without a previously obtained popular vote) the great majority of those favoring it have been moved by the simple fact that the liquor traffic had become a grave public nuisance. Whether they were right or wrong in their assumption that the evil was sufficiently detrimental to society to warrant the interference with individual liberty involved in statutory prohibition, does not now concern us. The important fact is that they made no false assumption in the realm of principle. They assumed that the State has a right to abolish a social institution which is not essential to human welfare and which has become a grave social evil.

It is overwhelmingly probable that the majority of the rank and file who have caused prohibitory laws to be put on the statute books do not go beyond this position. They do not believe that the State has either the duty or the right to attempt to safeguard the morals of the individual by restricting his liberty in a matter that affects himself alone. They realize that when a man manufactures, possesses, or consumes intoxicating liquor on his own premises he is, from the social viewpoint, in an essentially different position from the person who conducts a liquor-manufacturing or liquor-selling institution. They realize

that the evil influence of the latter action upon society may be very great, while the social consequences of the former are negligible, or at any rate, quite insufficient to justify the State in curtailing the liberty of the individual in the manner proposed by the extremists. We have great confidence that this rational attitude of the majority of the supporters of prohibitory legislation can be utilized to prevent the enactment of inquisitorial and tyrannical measures of enforcement. Nevertheless, it behooves all friends of genuine and rational liberty to be on their guard against this menace. Without the activity of the prohibition societies, legislation of this sort could never have been enacted. Without organization and active propaganda, no important law is ever passed, even though it may be favored by a considerable majority of the citizens. Conversely, a powerful association can place a measure on the statute books, despite the opposition of the majority, if the latter are unorganized. What is immediately needed, therefore, is organization and leadership to combat at every step the purpose and machinations of these fanatical societies.

Moreover, it is not merely the right of the citizens to make and drink liquor that is at stake, but the whole structure of individual liberties. The sectarian leaders of such organizations as the Anti-Saloon League believe that other innocent practices as well as liquor drinking are essentially wrong. Nor is this all. As already intimated, they believe that they and the State have a right to restrict the liberty of the individual, whenever they conceive such restriction to be for the individual's good. They think that they have an unlimited right to do things *for* people. The sooner this pernicious mixture of impertinent paternalism and State omnipotence is grappled with and rooted out of our social and political life, the better will it be for genuine morality as well as for individual rights and liberties.

AGRARIAN SELFISHNESS.

At its recent annual convention, in Syracuse, the National Grange passed a resolution opposing Secretary Lane's

project of placing discharged soldiers and sailors on new lands. This is the oldest farmers' organization in the country, and it comprises the most substantial and prosperous element of those who cultivate the soil. Yet they are unwilling to have the food supply of other people increased for fear it would bring about a cheapening of the products that they have to sell. They declared themselves to be in favor of government provision of farms for soldiers, but they demanded that these should be farms already under cultivation. Notwithstanding that the population is increasing much faster than the food supply, with the resulting continuous rise in food prices, they are opposed to any extension of the farming area. They desire that food should become relatively scarcer and scarcer, and that the masses should be compelled to buy it at higher and higher prices.

The unfavorable attitude of the National Grange toward the generally approved scheme to colonize arid, swamp, and cut-over timber lands, shows that agrarian human nature is not perceptibly superior to any other kind. A few weeks ago the National Chamber of Commerce adopted a "reconstruction" programme which contained a maximum of selfish and a minimum of disinterested proposals. The sixteen demands in the so-called "bill of rights" drawn up by the National Grange are equally conspicuous for single-minded devotion to the interests of the class that formulated them.

LAND COLONIZATION IN ENGLAND.

Their experience in the war has led the people of Great Britain to consider seriously the problem of producing a larger proportion of their food supply. In 1891, there were in that country 800,000 agricultural laborers, but in 1911 the number had fallen to 580,000; in 1872 the arable land numbered 13,800,000 acres, but in 1913 it amounted to only 10,200,000 acres.

The committee appointed by Parliament to deal with this problem in connection with the returning soldiers con-

sidered two distinct plans: the settlement of men on the land, whether as owners or tenants, and the employment of men on the holdings of operating farmers. In the first plan the Board of Agriculture will purchase and provide land for small holdings in colonies of at least one hundred families, and will also furnish houses and adequate training in agriculture and the methods of business administration. The colonists are to be tenants of the State, not owners. Despite the reasons given by the committee for this arrangement it seems to be condemned by experience. Possibly the experience to be obtained under the new scheme will cause a revision of the general and traditional judgment on this point. In all the colonies coöperation in purchasing and marketing, in the use of costly machinery, and in many other activities, is to be powerfully encouraged.

In order to carry out the plan three estates have been purchased in England and one in Wales. The settler is required to work as an ordinary wage earner for the first year, which would be treated as being a period of probation. At the end of that he is either offered a holding or allowed to share in the profits. There are two kinds of colonies: "Small Holding System" and the "Profit Sharing System." Under the first system mentioned the applicants are employed as workers at a rate of wages for a period of probation of one year, and at the end of that period any approved applicant will be allotted, at an economic rate, an area of land.

Under the "Profit Sharing System" the settlers are employed by the director-manager of the colony at the current wages, but receive in addition a share of any profits arising out of the farming operations.

* * *

No more permits for the importation of Mexican and West Indian labor will be granted, the Department of Labor has announced, and the permits already granted are void after January 10. Aliens permitted to enter temporarily for war work will be repatriated gradually, without interference with agricultural or other work now in progress.

Principles & Methods

THE APOSTLE OF RECONSTRUCTION.

BY REV. JOHN J. LYNCH, S.T.L.

WITH the ending of the greatest war in history, Europe is facing the gigantic task of reconstruction. We are apt to think of this task as historically unparalleled in magnitude. But it is not so. Turn back the pages of history, and you will find that men once faced a greater task of reconstruction and succeeded in building on the ruins of the old a new and better Europe. The story of that achievement has a message for the world today, a message of inspiration, hope, and confidence.

The fifth and sixth centuries of our era saw the complete overthrow of the Great Roman Empire of the west. They were the centuries of the Barbarian invasion, one of the darkest periods in the history of civilization. Led on by some unknown force, the barbarous hordes of the north swept down over the face of Europe and hurled themselves upon decaying Rome. Not all at once did they come, but one after another. Blow after blow fell upon the weakened Empire and crushed it to the earth. Cities were destroyed; the military stations of the Empire broken up; the land devastated. While some places were depopulated by the sword, others were laid waste by pestilence, others tormented by famine, others destroyed by earthquakes. Civilization with its arts and sciences, its architecture and agriculture, its authority, law and order, all but disappeared from the earth. When the sixth century came to its close, all was confusion and chaos.

Yet, all was not lost in the general havoc. The Church still remained. Upheld ever by the all-powerful hand of

her divine founder, she had passed safely through the storm and now stood forth as the only agency ready to undertake the great work of reconstruction and restoration. But where were her instruments? Who was to subdue the savage lands to the plough and their intractable conquerors to a life not wholly warfare? Who was to go down into the very life of the Barbarian and undertake to civilize, convert and ennoble him? Who was to prepare him for the Christian life by teaching him the life of civilized man?

In the providence of God there was raised up a great saint through whom, under God, these questions were to be answered. "While Europe was enshrouded in universal darkness," says Montalembert, "a single solitary in the fastnesses of the Apennines was about to form there a center of spiritual virtue, and to light it up with a splendor destined to shine over regenerated Europe for ten centuries to come." The work of reclaiming Europe and of civilizing and Christianizing the Barbarians was to be the work mainly of St. Benedict and his legions of disciples.

Benedict, the son of a Roman patrician and the last scion of the noble house of the Anicii, was born in the year 480 in the ancient Sabine town of Nursia, just beyond the Tiber and close by Spoleto. The details of his life are given us by St. Gregory the Great in the second book of his *Dialogues*. In the beginning, St. Gregory shows us Benedict as a boy in Rome where he was placed at school by his parents to learn the liberal arts. We find him in early youth offended and disgusted by the

dissipation of the young Romans, his school-fellows. Not yet twenty years of age, he determined to renounce forever family, fortune and the world, and to seek some spot where, as St. Gregory says, he might serve God alone. He set out from Rome on foot, taking the road toward the Tiburtine Hills and then walking for some miles along the Simbruini Mountains until he came to a place called Sublaco or Subiaco, distant about forty miles from Rome. It was a wild and picturesque spot which had in earlier times attracted the attention of the Emperor Nero, who had constructed here artificial lakes and baths and a magnificent villa. When Benedict came upon the scene, silence, solitude and ruins had long replaced the imperial orgies. He took up his abode in a narrow cave set in the face of the rocky heights which overhang the swift-flowing Anio. A monk of the neighborhood named Romanus fed him from his own scanty fare.

For three years the young Benedict lived here, maturing in mind and character, in knowledge of himself and God. But his solitude did not remain unbroken, for the people of the neighborhood soon discovered him, and recognizing his character and virtues, sought from him instruction and advice. Gradually disciples gathered about him in constantly increasing numbers. Clerics and laymen, Romans and Barbarians, attracted by his growing fame, came to Subiaco. For their accommodation, Benedict founded eventually twelve monasteries in the neighborhood of Subiaco, and in these made his first attempt to realize his conception of the monastic life. He was destined, however, to found a still greater center of monastic life.

After thirty-five years at Subiaco, he left his foundation there, and with a few disciples, went southward, traveling along the Abruzzi Mountains until he arrived at a scene very different from that of Subiaco but of no less grandeur and majesty. Seventy miles south of Rome, in the center of a large basin, half-surrounded by abrupt and picturesque heights, rises an isolated hill, the vast and overhanging summit of which

looks down on the river Liris. This is Monte Cassino. Upon this height Benedict found an ancient temple of Apollo where the peasants of the neighborhood still sacrificed to pagan deities. He won these poor folk to the faith of Christ, and then founded on the sight of their temple what was to be the great capital of monasticism in Europe.

The last fourteen years of his life were spent here. Hither flocked multitudes of disciples and pupils, drawn by the fame of his virtues. Here at Monte Cassino, as at Subiaco, we find no solitaries, no hermits, but men living together in an organized community, doing such work as came to their hands,—carrying water up the steep mountain-side, working at masonry as well as at household tasks, clearing and tilling the soil, teaching the young,—in a word, all the work which in old Roman days had been the portion of the slave. Besides, they preached to the country people, studied, read, and prayed. They also extended hospitality to the poor and to the stranger.

Though Benedict was not a priest, he was, no doubt, in orders, and his life at Monte Cassino was not unlike that of a missionary or apostle. It was during these years that he undertook his greatest and most lasting work, the writing of the famous Benedictine rule. In this more than anything else we can trace his remarkable character. It is true, indeed, that his deeds and miracles, as handed down to us, reveal in him a wide and gentle human sympathy and a great love for his fellow-men. His rule, however, reveals him to us in a new light, as the great legislator of the monks of the west; the man of strict discipline and yet of Christ-like moderation; the head and ruler of a great community and, at the same time, the gentle, dignified monk who by his charity drew all hearts to himself. It is a rule of self-sacrifice and of service, of prayer and labor. *Laborare est orare*: this is its fundamental idea. Bosset called it "an epitome of Christianity, a learned and mysterious abridgement of the whole doctrine of the Gospels, of all the situations of the Fathers, of all the counsels of perfection." To-day it still

lives, the undying code of thousands of communities in the Catholic Church.

Benedict died at Monte Cassino. Shortly before his death, he asked to be carried into the chapel of St. John the Baptist. There at the foot of the altar, standing but supported by his disciples, he received the Holy Viaticum, and with hands extended to Heaven, he died,—“died standing,” says Montalembert, “a worthy death for a great soldier of God.”

This is, briefly, the life of St. Benedict. But in reality it is only one side of his life and the least important side. “The real life of St. Benedict,” says Tosti, “is all in his order, so that the legend of St. Gregory is amplified and developed into a real epic.” In the beginning we noted the condition to which Europe had been reduced by the Barbarians. Into this world Benedict was born; and out into this world went the multitudes of disciples who had gathered around him at Subiaco and Monte Cassino. They went forth to spread “peace and faith, freedom and charity, knowledge and art, the word of God and the genius of man,” over the devastated and despairing Empire and even over the barbarous regions of the north whence the destruction has come. “The disciples of St. Benedict,” says Michelet, “now gave to the world worn out by slavery, the first example of labor done by the hands of the free.” In a single century the conquests of barbarism had been all but won back; nay, new conquests had been made, new peoples had been won to civilization and Christianity. Barbarians who had come down upon Rome with arms in their hands, as the destroyers of the old civilization, now, clothed in the garb of monks, returned to the land of their birth, as promoters of the civilization of Christ.

For eight hundred years the rule of St. Benedict held sway alone in European monasticism. At the height of their spread the Benedictine monasteries numbered nearly forty thousand. They were, it may be said, everything in the Middle Ages,—the hotels and hospitals, the centers of industry and agriculture, the training schools of saints and scholars,

the homes of learning, art and literature.

It is not too much to say that we see the perfection of the work of St. Benedict in the thirteenth century. To have brought the world from the state of the fifth century to that of the thirteenth, is surely one of the greatest achievements in history; and the credit for this achievement is due mainly to St. Benedict and his disciples. Dr. Barry in his *Papal Monarchy* is guilty of no exaggeration when he says: “The monks of St. Benedict can lay just claim to all that is admirable in the Middle Ages, and the mighty figure of their hermit-founder stands aloft over modern civilization, as its author, if not its ideal.”

St. John's Seminary, Brighton, Mass.

RECONSTRUCTION FROM THE CATHOLIC VIEWPOINT.

BY CATHERINE QUINLAN.

We have all become familiar with the words “social justice,” “reconstruction,” “morale,” etc.; they are words that fittingly express the requirements of our times, but perhaps to many of us they are mere words.

Take the word reconstruction for example: it literally means to “rebuild,” to “renew.” What are we to rebuild? We are told that the social system, the framework of society, needs reconstruction.

That there is a social question no one doubts; how that question is to be solved is a matter on which a great difference of opinion exists. The Socialist tells us that the one and only means of solving the social problem is public ownership, state collectivism, communism, or whatever name they call their universal panacea, which is, as we know, opposed to all the tenets of Christianity. Our separated brethren, having run through the gamut of low church and high church, private interpretation of the Bible, etc., have tired of the product of their own unstable minds, and the teachings of would-be prophets, and in the majority of cases have come to find their only spiritual outlet in humanitarianism. They tell us we need reconstruction.

In the Catholic philosophy “recon-

struction" has a deeper meaning. When we were little children we learned from our catechism that man is composed of body and soul, that this soul is made to the image and likeness of God, and that our ultimate destiny is to enjoy God forever. If, in conformity with the teachings of our Divine Master, we place more value on the soul than on the material things of the world, it does not mean that we should be indifferent to the conditions under which we live. We see all around us the injustice done to the working classes, the exploitation of women, child labor, neglect of the aged and infirm, the atrocities that have been built up by our heathenish system of individualism and economic liberalism for the past one hundred years. We need reconstruction.

Some know-nothings would have us believe that there is no charity in the Catholic Church; if they would only read history and learn the record of the Church! Since the so-called Reformation, when the property of the Church was annexed and despoiled, comparatively little could be done in the way of charity; still, wherever the Church exists today it brings, as in the past, its message of charity, justice and humanity. In our great United States of America, the immigrants who came to seek fortune in the land of opportunity, built churches and schools, and at great self-sacrifice preserved to us the glorious heritage of our faith. Today the Catholic Church in America holds a prominent place, and our Catholic citizens form a large percentage of the population; therefore, it behooves us to take a part in the reconstruction of society and to impress upon it our Catholic ideals and principles.

As a free people we have the right to elect our representatives by popular vote. How have we exercised that right? Have we turned over to a party machine or political system the rights we are willing to fight and die for? Why have we so few Catholics in the House of Representatives or the Senate? Why do our educated laity turn aside and refuse to soil their hands with politics? We admit that politics has ruined and besmirched good names innumerable, that the selfish and spineless find it hard to

resist the lucre, power or patronage of capitalists; but that is all the more reason why we should show to the world what Catholic ideals are. Perhaps fifty years ago we had reasonable excuse for refraining from politics; our people then may not have had the higher education necessary for filling high positions; but such is not the case today. Suppose our theological students were to reason thus: "The life of the priesthood is too hard, it has too many responsibilities, I can be a good man, live in the world and save my soul; I do not care whether I have a vocation or not." We should reply, "What will become of the Church?" Perhaps, too, there is such a thing as a vocation to public service. Can we doubt it when we consider the work of the great O'Connell who emancipated the Catholic people of Ireland through his sterling qualities and inspired leadership. We must have Catholic leaders and Catholic statesmen if we are to have reconstruction.

Some people tell us that social service is one of the most important features in the reconstruction movements of the day. That it does fill an important place no one can deny. Of late years our separated brethren have come to the belief that good works are everything, and have thrown themselves, heart, soul and pocketbook into charitable endeavors, and the country has been overrun with "organized charity bureaus," "foundations," etc. To this no one can object; but to the methods of the individuals in charge of some of these organizations, we do object and protest with all our might, namely, the proselytizing of our Catholic poor. In New York City there is an organization operating a series of day nurseries, which will admit children only when the parents attend the services held in their church. Need I say that these services are Protestant, and the nurseries in Catholic neighborhood? Unfortunately there are no Catholic day nurseries where our children can be placed; so these poor people are sometimes impelled to place their children in the only nursery available and attend the services. One Italian woman has said, "It won't hurt me to go to that church and sing la la." No, perhaps it won't hurt her;

she may have enough Catholic tradition to save her soul, but what of her Americanized children? In the city of St. Louis, there is a Y. W. C. A. which has a very large membership, among which are eight hundred and fifty Catholic girls. The writer happened to be in the clerical employment bureau operated by that concern one morning, when an invitation to attend services was given; it was explained that services were for everyone, Catholics included. Some half dozen Catholic girls refused to go to the services, and were told that there was no position open for them.

Among the distinctively Catholic organizations operating for human welfare, we are proud to recall the work of the Knights of Columbus during the war, and sincerely trust that they will continue their work along constructive lines. In nearly every Catholic parish we have a conference of St. Vincent de Paul, and whatever difference of opinion may exist as to the application of their rules to present day problems, we must admire the personnel of the Vincentians, the noblest, most charitable and self-sacrificing body of men the world has ever known. Then too, in every parish we have women's societies who are a silent but powerful factor for good. What we need is more coöperation and coördination among our societies. If instead of working as units, we had a federation of societies in every city, a central bureau, an outlet for Catholic psychology and charity, how much more good could be done? True, in many cities we have such a bureau, but we should have one in every town and hamlet, if we are all to work together for reconstruction.

To make this work effective we must have trained social workers. For some reason or other, we Catholics are rather prejudiced about the "paid" social worker, the services of whom have become, like other innovations of our day, a necessity. If a person devotes himself or herself to works of charity, it is necessary to eat and drink and wear decent clothing as in any other occupation, and the salaries offered by some Catholic organizations certainly do not attract the best class of men or women.

To sum up: If we are to have a place

in the sun we must fight for it, as our forefathers fought against worse odds to keep the faith. Looked at in this light, the little sacrifices demanded of us in the way of service and financial assistance to our poorer brethren are small, indeed, and the reward "exceeding great." The command, "love ye one another," is as insistent today as it was two thousand years ago; it might be well for us to reflect a little on the Bible story of the buried talent. This applies to each and every one of us, for there is no one who cannot serve, or use his "talent" in some way for the common good. We should also remember this: if we do not take care of our orphans and our immigrants, our separated brethren will, and some one will have to answer for the souls that are lost. Think it over, are *you* doing *your* bit for reconstruction?

Washington, D. C.

MR SCHWAB ON LABOR.

"A wonderful change has taken place in American ideals. The big man of the future in America will be he who gives the greatest service to his fellows. Social rank, inherited wealth, acquired wealth that is wholly selfish, the polish of a superficial education will pale into insignificance when compared with the honor that will come to the man that succeeds and serves.

"I doubt whether in the past labor has gotten its just share. The time has come when this must be rectified. This great war has taught us that we must concede things to labor even though some unjust demands may be made. Autocracy in labor and in capital is dead. This is the day of democracies, the day of tolerations and adjustment and readjustment."

* * *

A new minimum wage scale of \$6.00 a day, a flat increase of \$1.00 a day for approximately 28,000 employes throughout the country, has been announced by the Ford Motor Company. Employees of the Ford tractor interests are included in the increase. Twenty-three thousand other employes of the Ford interests already receive \$6.00 or more a day.

Social Questions

CHARITABLE ACTIVITIES AFTER THE WAR.

BY RICHARD M. REILLY.

THOUGHTFUL people are asking what has been the general effect of war welfare work upon Catholic charitable activities, and what will be the outlook for this kind of work in the period of reconstruction when peace conditions prevail? The war has unmistakably brought the message of personal service to the people of America and it is preëminently true that there has been a profound stirring of the conscience of the so-called comfortable classes. If the full record of the work done for the welfare, physical and moral, of the fighting forces of the country could be fully presented, it would be an amazing story of important labor done with intelligent and wholehearted efficiency.

A striking feature of this great and necessary undertaking has been the fine spirit of harmony that prevailed substantially everywhere throughout the country. Catholic and Protestant, Jew and infidel, for the time being laid aside their preferences to work with their own people, and united in a common service for the common cause. This was finely illustrated in the result of the United War Work Campaign, which in the beginning was looked upon with misgivings by many influential leaders in the allied organizations. Nothing but the audacity of President Wilson who commanded that there should be but one campaign for war welfare brought about the concentration of forces which were to work together so happily and accomplish such satisfactory results. Those who were most doubtful about the practicability of the plan became its most enthusiastic advocates. So soon as the ice

of timidity was broken, and it was realized that all were embarked on the same great adventure, it was felt that whatever storms might lie in wait, the staunch craft freighted with so much for humanity's good must be brought safely into port.

We can, therefore, predicate the fact that never perhaps in the history of any country is there to be found such complete harmony of view in respect to social service. Those who have coöperated in the work of the American Red Cross, the State Councils of National Defense, and all the related activities of war welfare have shown a disposition to sink their personalities in order that the work in hand might be accomplished. It was the same thought which pervaded the ranks of the Allies in Europe under the menace of the invading Hun. It was the spirit of all for one and one for all. Human nature took on a new dignity when this wave of idealism swept over the country. It caused the busy man of affairs to drop the golf engagements and become intensive in humanitarian work, while milady plunged into the making of surgical bandages, and social calls came under the ban.

Now that we are coming slowly back to a restoration of normal conditions, what will be the effect of this intermingling of forces which played so important a part in the year and half during which our country was at war? Will the units that joined so harmoniously together for a common purpose drift apart, now that the common danger is passed? If such be the case, will the separate units retain some of the virility and aptitude gained by association in a

common endeavor? Will the leaven of social service inspire the separate groups so as to give them a larger effectiveness in the work that remains to be done? These are questions that are knocking at our door and will need to be answered.

We are entering upon an era of the very greatest importance for the future of the world. Democracy has assailed autocracy in its most powerful citadel and has won a complete triumph. Its success, however, should have a sobering effect upon those who believe that the republican form of government offers the best scope for the exercise of human rights and the development of the liberties of mankind. Republics are no better than the human beings that compose them, and if we are to hold and preserve the fruits of the war there must be common agreement to arouse the vision of the individual citizen. When our soldiers and sailors return from overseas, it will be found that they have imbibed many of the Socialistic views prevalent in certain European centres, and it will be needful to counteract influence that would be baneful if permitted free growth here at home.

It would seem that a great work lies just ahead for the conferences of the St. Vincent de Paul Society, the Knights of Columbus and other excellent Catholic Organizations that come into close contact with the people, to arrest any movement that leads from solid Christian principles and seeks for its ultimate expression in the so-called perfect state. We shall need strong men with sane views who can clearly enunciate Catholic doctrine and who can effectively as well as tactfully give a reason for the faith that is in them. It is very regrettable that our leading professional men, lawyers and physicians, merchants and manufacturers, are so weakly represented in the social service work of the Church. Some of these have come out from their hiding places during the stress of war, and it is to be hoped that they will not return to the old position which implies that the mere payment of pew rent and a fairly good compliance with the precepts of the Church will excuse them from further interest in their fellows. If men and women of this

calibre who possess the intellectual gifts and can command the leisure which the work requires, would throw themselves into the breach at the present time, it would go far toward solving properly many of the important problems that must be met in the aftermath of the war.

On the whole, it may be safely asserted that the mingling of all the various church and unchurched in the common endeavor represented by war welfare work has been a good thing all around. It has enabled the Catholic and non-Catholic to view each other at close range and each has found that something of advantage could be learned from the other. It has made for a better understanding among those who were unhappily clashing when in pursuit of a good thing, because they did not understand one another. In the work wherein they may be associated in the future, as in the Red Cross service, which asks support from all classes of peoples, there will be no need for the Catholic to minimize in any way his view that soul welfare after all is the paramount consideration. His non-Catholic colleague will not find himself so easily shocked by the image of the Crucifix which has been rendered so familiar by the stories that come from the battle-scarred fields of Belgium and Northern France. In other words, the spirit of religion is in the air now, and perhaps there never was a period in human history where the ground was so fertile for sowing the seeds of good will and coöperation in every form of charitable endeavor. Catholics who do not offer themselves to help in the secular agencies for the betterment of human life are making a serious mistake. They should banish timidity which is often found to be another name for laziness, and enter boldly into the field where awaits them a real welcome from their separated brethren.

This is the time for allied work on the part of the Catholic men and women with gifts of speech and pen to enter the ranks of social service to stay the march of Socialism and what if unchecked it will surely lead to—Bolshevism. The call is imperative and insistent and none may refuse it to heed it.

Lancaster, Pa.

ECONOMIC SERFDOM AND SOCIAL PROPAGANDA.

The Rev. Philip H. Burkett, S. J., warns against propaganda on the labor question: "it has this evil effect, among many, if be not properly carried on, that it foments Socialistic discontent among the whole laboring class."

But the fact of the matter seems to be that the legitimate claims of the American workingman today cannot be got into print anywhere except in the Socialist papers. If a workingman wants to find the facts about the labor situation, he simply has to read these publications. Look at the utterly shameless way in which the press of the country has dealt with the Mooney scandal in San Francisco. Apart from the Socialist papers, *The Irish World* alone has printed the facts from the start. Most Americans, most American Catholics, seem to regard Mooney as an assassin, an anarchist, simply because that is what the daily press says about him. The man in the street does not stop to consider that the "interests" that want Mooney to be hanged, own the daily press of the country and a good deal of political influence too. The same daily press suppressed or garbled the results of government investigations into conditions in mines, factories, lumber camps and packing plants. Even President Wilson's public utterances on such matters are distorted, cut down, falsified by cunning scareheads. If the American public knew the facts of the labor situation there would be an honest attempt to mend matters. But the policy of suppression and distortion in the daily press simply drives the workers to the Socialist papers.

Why don't all Catholic papers adopt the bold honest policy of *The Irish World* on the labor question? Are they afraid of the employers? Our numerous Catholic weeklies have been called "weaklies" for this, among other reasons, that they have no robust policy on this labor question. Of course they have no nation-wide News-Collecting Agencies, and must take what they find in the daily press which is uniformly hostile to the American workingman.

This is one reason for the absence of the diocesan weekly from the homes of many Catholic toilers. And it is an explanation, if not an excuse, for the presence of Socialist prints in the same homes.

Two main factors make Socialists: first, injustice of employers; second, suppression of the facts of the labor situation in the daily press, and venomous hostility to the just claims of labor in the same quarter unless political considerations compel the able editors to "let up" a little till election is over. If the workingman is not treated right by employers and newspapers he is simply driven into the arms of the Socialists.

If our Catholic Press were to expound the social doctrines of Leo XIII. and then to criticize American industrial conditions in the light of those doctrines, they would insure a larger circulation for themselves; they would find an entry into many homes where the Socialists are having pretty much their own way now; they would dissipate the growing prejudice against the Church among the workers, who are told by the Socialists that the Church is a tool of capitalism; and they would also help to propagate sound Christian ideas among the masses that are drifting.

The Catholic workingman has no use for Socialism; but he has just as little use for a daily or weekly press that calls him a Socialist, a Bolshevik, an I. W. W., an Anarchist, merely because he asks what Leo XIII. said he is entitled to—a living wage. Let our Catholic papers tell him and keep on telling him that he is right and that Leo XIII. was right, and that the enemies of the living wage, Catholic or non-Catholic, are wrong. Not only are they wrong in theory, but they are a serious danger and nuisance.

P. A. F.

* * *

The King of Italy the other day recalled to the President's mind that there were more Italians in New York than in any Italian city, and cited the fact that New York's Italian population was 800,000.

LLOYD GEORGE ON RECONSTRUCTION.¹

We have acts running into hundreds and hundreds of sections. We have had regulations which would fill a library. We have had the most attractive pictures of model dwellings and endless authorities. But you cannot plow the waste land with forms. You cannot sweep away slums with paper, and you cannot cope with the wants of the people with red tape. That is the first thing that has to be dealt with.

What more have we to do to improve the country? We see that wages during the war have been raised, and we must see in the future that labor is rewarded with wages that will sustain life in full vigor, the life of the worker and the life of his children, and it is the great part of the State to bring them up to take their part. I am glad to see that in agricultural labor wages have gone up. Fourteen shillings a week was a monstrous wage. There must be healthier conditions in the workshops. Many of them are admirable, many of them are tolerable and many are not tolerable. Bad health for the nation is bad business for all. What is the next lesson of the war? We must pay more attention to the schools. The most formidable institution we have had to fight in Germany was not the arsenals of Krupp or the yards in which they turned out submarines, but the schools of Germany. They were our most formidable competitors in business and our most terrible opponents in war. An educated man is a better worker, a more formidable warrior and a better citizen. That was only half comprehended before the war here. I am glad that since then we have had Mr. Fisher's great bill. That is a great step forward toward redressing the blunders of the past.

Comfort is the surest preventive of anarchy, but comfort involves plenty. You can insure plenty by insuring the best conditions for production. If abundance is not there you cannot distribute it.

We must approach these problems with

judgment undeterred by past prejudices and predilections, and, may I say, past appeals. We are really not infallible, and when you are in earnest, and when you have the great experience of this war, when you see the firmament illumined through the whole earth, you must see things you never saw before; otherwise it is time for you to go to an oculist. If men decline to take the best course because it is inconsistent with something they said or thought before, they will never achieve anything but controversy. For heaven's sake, don't let us plant new lands with barren fig trees. I ask no man to scrap his principles. I only ask that new facts, revealed by the war, should be considered with an open, unprejudiced mind, enriched by the unparalleled experience gained in this war. It is idle to pretend that this vast convulsion has taught us nothing. Men who learn nothing are fitted for nothing, and they certainly ought not to be employed in the settlement of after-war problems, because they are dangerous men.

All classes must be invited to assist, to coöperate, to devise, to work out the problems. The fatal vice of Bolshevism is that it left to one class to the exclusion of all others the management of the trade, commerce and industry of the whole nation. What has been the result? Bad management; and no class suffered more than the class that was supposed to be in supreme control. There are men with hundreds of rubles who cannot buy food. All who have any knowledge or experience or capacity to contribute ought to be called on. I have been at the head of four departments of state since this war began, and there I have come into contact with every section of the community. The workmen of this country contributed by their industry and skill to the winning of the war. The business men of the community I found assisting me at the Exchequer to save the country from a financial panic, which would have destroyed confidence and made it impossible to win the war. It was the same

¹ From a recent address in Manchester.

at the War Office. Great engineers, great contractors, managers and others engaged in transportation came to help. Their work has been invaluable.

We want neither reaction nor revolution, but a sane, well-advised steadiness of bold reconstruction. There is a great deal of talk about preparing for war in time of peace, but it is equally important to prepare for peace during war. Delay will be disastrous. In a world so highly strung, a world whose nerves have been strained for years, there is peril in an appearance of procrastination. The men in the trenches, brought face to face with the actuality of the conflict, are, I am sure, thinking, thinking hard, thinking deeply, about the kind of homeland they will return to when this struggle is over. Let us see it is one that is worthier of their heroism. There are disturbing symptoms all over Europe which we at home would be wise to take note of and provide against. I have been scanning the horizon and I can see flashes on the sky which indicate to me that there are grave atmospheric disturbances in the social and economic world. In the natural world you cannot avert the storm by thinking. In the more artificial world of human society you can, if you take things in time, avert the hurricane. I have one word of advice to my countrymen, and I say it solemnly to them: Take heed in time, and if you do we shall enjoy settled weather for the great harvest which is coming when the fierce heat of summer which is beating upon us in this great war will be over and past.

EVERY DISABLED SOLDIER AND SAILOR SHOULD KNOW

That the government is resolved to do its best to restore him to health, strength and self-supporting activity.

That until his discharge from hospital care the medical and surgical treatment necessary to restore him to health and strength is under the jurisdiction of the Military and Naval authorities.

That the vocational training which may be afterwards necessary to restore his self-supporting activity is under the jurisdiction of the Federal Board for Vocational Education.

That if he needs an artificial limb or other orthopedic or mechanical appliance, the government supplies it free upon his discharge and renews it when considered necessary.

That if, after his discharge, he again needs medical treatment on account of his disability the government supplies it free.

That any man whose disability entitles him to compensation under the War-Risk Insurance Act may be provided by the Federal Board with a course of vocational training for a new occupation.

That the government strongly recommends each man who needs it to undertake vocational training and put himself under the care of the Federal Board, but the decision to do so is optional with each man.

That if his disability does prevent him from returning to employment without training and he elects to follow a course of vocational training provided by the Federal Board, the course will be furnished free of cost, and he will also be paid, as long as the training lasts, a monthly compensation equal to the sum to which he is entitled under the War-Risk Insurance Act, or a sum equal to the pay of his last month of active service, whichever is the greater; but in no case will a single man, or a man required by his course of instruction to live apart from his dependents, receive less than \$65 per month, exclusive of the sum paid dependents; nor will a man living with his dependents receive less than \$75 per month, inclusive of sum paid to dependents.

That if his disability does not prevent him from returning to employment without training and he elects to follow a course of vocational training provided by the Federal Board, the course will be furnished free of cost to him, and the consequence provided by the War-Risk Insurance Act be paid to him, but no allowance will be paid to his family.

That in addition to the above, the family or dependents of each disabled man will receive from the government during his period of training the same monthly allotment and allowance as that paid prior to his discharge from the Army or the Navy.

That upon completion of his course of training, he will continue to receive the compensation prescribed by the War-Risk Insurance Act, so long as his disability continues.

That in nearly every case, by following the advice and suggestions of the Federal Board, he can either get rid of the handicap caused by his disability, or acquire new powers to replace any that may have been lost.

That if he is willing to learn and take advantage of these opportunities to increase his skill offered him by the Federal Board, he can usually get a better position than he had before entering the service.

That if he fails to take advantage of these opportunities he will find himself badly handicapped when he is obliged to compete with the able-bodied men who come back to work after the war.

That the Federal Board, through its vocational experts, will study his particular disability and advise him as to the proper course to pursue, and give him free training for the occupation best suited to him.

That on the satisfactory completion of his training the Federal Board, through its employment service, will assist him to secure a position.

That public authorities and other large employers will in many cases, at least, give disabled soldiers and sailors preference when filling vacant positions, provided they possess the training necessary to fill them.

All disabled soldiers, whether in or out of the hospital, should address their communications either to the Federal Board for Vocational Education, Washington, D. C., or to the district in which he is located.

PERMANENT K. OF C. BUILDING AT WESTMINSTER CATHEDRAL.

A Knights of Columbus building, just completed at Westminster cathedral, will remain as a permanent structure. There had been some delay in constructing this building because of governmental need of new materials but the superintendent of army contracts finally removed all obstacles. American troops, homeward

bound, will use the building until after demobilization. It will then stand as a memorial, evidence of the great work rendered by the Knights of Columbus to the Allied soldiers and sailors during the war.

Other K. of C. temporary buildings in England, housing K. of C. clubs are situated at Winchester Camp, Liverpool, Edgware Road, London.

In Scotland, Knights of Columbus clubs are operated at Littlehampton, Market Drayton and Invergordon. At the last named point, Father Knowles, a British naval chaplain, is in charge. Many sailors visit this club.

* * *

In view of the practically universal demand on the part of the private companies for increased rates and fares the Public Ownership League recently addressed a questionnaire to some 500 *municipally owned* electric light and power plants, gas works, water works and street car lines, asking if they had either raised or reduced rates since the war begun. Replies have been received from 434 municipal plants as follows: 367 have not raised rates, 58 have raised rates, 9 have reduced rates.

* * *

Since the Federal child-labor law was declared unconstitutional by the Supreme Court of the United States there has been a great increase in the employment of children under 16 in mines and quarries, and of children under 14 in factories. In North Carolina representatives of the Children's Bureau recently found children from 5 to 10 years of age working over eight hours a day in factories. In 270 canneries visited in Maryland and Virginia 1,094 children under 14 were found at work.

* * *

The Post Office Department during the year ending June 30, reports a surplus of receipts over expenditures of \$19,979,798.00. Approximately \$44,500,000.00 additional was paid over to the Treasury from the increased war postage. Postal savings deposits reached a total of \$148,471,499.00 being an increase for the year of \$16,516,803.00.

Societies and Institutions

FAMILY CARE FOR DEPENDENT CHILDREN.

ALL students of the problem of child care agree that the normal family is the ideal place for the rearing and training of children. This position was emphatically affirmed at the White House Conference in 1909, and has been constantly reaffirmed since then by children's workers of all interests, including institutions and placing-out societies. The chief difficulty on the part of the leading institution people is the fear that there are not enough good families. An adequate understanding of neglected and dependent children on the basis of good case work, prevents one from saying that either family or institutional care exclusive of the other completely meets our needs. . . .

The fact that home-finding methods have contained so many elements of chance has made many institution people feel that good institutional care is a much more certain and definite thing to follow. If potential foster homes are studied in exactly the same way that other families known to social agencies are studied, the element of chance is increasingly eliminated and then there is possible that adjusting of particular children to particular families which so many of us have talked about and so seldom realized. If the home-finding job had always been what some of its advocates have said it was, there would be few types of institutional care in existence. . . .

It is a fact that most families into which neglected and dependent children finally go for care are selected in a pretty superficial way. Even reputable children's agencies which exercise great care in determining the children they will re-

ceive are content with much less thorough service in selecting the foster families to which the children are to go. Most well organized cities throughout the country now have confidential exchanges and yet it is rare to find the children's organizations using these exchanges for their foster homes.

A potential foster home should be studied with the utmost care and everyone having important knowledge as to its training ability or disability should be searched out. In too many instances, workers are prone to let the question of approval rest on a small fund of information furnished by the family plus a few references which they have given, and occasionally information from independent sources known only to the society. It is no wonder that the most thoughtful students believing in the institutional methods—who see only the work of these agencies—look with questioning on such a procedure. . . .

For quite a long while a difference of opinion has existed among the children's workers most interested in the care of children in families, with regard to the value of free homes as against boarding-houses. The advocates of the free type of home have contended that they used a better type of home than was true of the type largely engaged in boarding out. If one approaches the dispute with a view to ascertaining all the facts, or in other words follows the case method, certain things will stand out: first, that free homes are generally restricted to very little children who are without family ties or whose family ties can be severed without opposition from parents or others. These children are supposedly well and must generally be attractive;

that is, sick, diseased or unattractive children do not come within this class. Second, older children, generally over twelve are received into free homes because of certain services they may render.

It therefore becomes evident that a great many children whose family ties cannot be severed, or children who are unattractive and come from poor, low grade homes, who are sick or impaired physically or mentally, must be provided for in other than free homes. . . .

It is utterly useless to say that family care is better than institutional care for a particular child, unless we are prepared to give continuing, penetrating supervision. A children's society placing its wards in families and giving inadequate supervision is offering no arguments against institutional care but may be offering many in favor of it. . . .

The tendency of many of the child-placing agencies to sing the praises of the ideal home and then to dodge as far as actual work is concerned the care and adequate training of the more difficult children referred to them, with particularly serious results at the time of adolescence, has thrown upon the institutions a very difficult task. This has particular reference to the giving of care to dependent or neglected older boys and girls. Every well-informed child-placing agency knows that when children of twelve or thirteen or fourteen years are referred for care, the problem of treatment, and the certainty of good results, are very different from the cases of much younger children.

The family agency in receiving a child at this age has a much more difficult, if not impossible, task in building it into the texture of a family. Years of neglect make most necessary for the particular child very intensive, special care and not every good home, good from the standpoint of morals, cleanliness, intelligence, etc., is able to provide that accumulation of interests which the adolescent child demands and has to have. . . .

The extent to which institutional care is given by the Catholic Church to its children is a cause for constant comment, especially as this holds with reference to little children, because if there

is flexibility in methods, these are the very children that are most easy to place in families. The difficulty of getting enough Catholic families into which these children might go has been offered by some as a reason for the institutional emphasis. The experience, however, of the New York Department of Charities in placing large numbers of Catholic children in homes of their own faith and in a district as congested as the area surrounding greater New York, would seem in a measure to dispute this contention. It is also important to note the work of the Massachusetts State Board of Charity in placing its wards in homes of their own faith.

In the giving of foster care, whether in institutions or families, there are others special considerations having a particular religious significance. With this constant emphasis on training along certain sectarian lines as laid down by various religious denominations, there is interjected a special difficulty from the placing out standpoint. Good case work, irrespective of any interest in any particular religious creed, will see to it that a child is placed generally in a home of its own religious belief; that is, a Catholic child in a Catholic home, a Protestant child in a Protestant home, a Jewish child in a Jewish home. Now, it frequently happens that a home thought of for a particular child is good on every count except that it is of a different religious belief. Frequently the argument is heard that placement in this home for the child in question can have no serious effect on the child. It will be allowed to continue its own religious life, and the utmost respect will be paid to its own religious opinions. Holding liberal religious views, the writer of this article feels that such an argument is wrong.

Growing out of experience with a variety of children's problems, one does realize that the statement made above that few children are without ties of relationship which can be severed completely is indisputably true. The child's early religious training results in the formation of certain interests and possessions which cannot be lightly dropped. Therefore, while a child will benefit

physically and in many ways socially by care in a good home of other than its own faith, conflicts are presented to the child which affect it most seriously in its later reunion with family and friends. An element of doubt on a hitherto undebatable subject is injected at a time when the child is often least able to get his proper bearings. This would seem

to lead to the plan that familiar religious atmospheres and training must be continued for a child when receiving foster care, involving as it may institutional care.

(Extracts from an article by J. Prentice Murphy in the "Annals of the American Academy for Political and Social Science," May, 1918.)

A CATHOLIC SURVEY IN BUFFALO.

The Catholic Woman's Saturday Afternoon Club has compiled and published a description of Catholic activities in the Diocese of Buffalo. The pamphlet contains seventy-six pages, the greater number of which relate to educational institutions. The following items are selected from the part devoted to charitable and social activities.

St. Vincent's Technical School. The curriculum of the school embraces domestic science, plain and fancy sewing, dressmaking, millinery, and commercial courses, thus facilitating a prompt and reliable means of obtaining profitable positions. Independently of the above-named branches, which belong exclusively to the school, care is taken to secure special training for pupils showing marked talents and dispositions for other avocations.

Yearly a class of girls receives medals and diplomas for proficiency in dressmaking, embroidery, plain and fancy sewing, stenography and bookkeeping. Quite a number are at present employed by Buffalo's representative business firms, where they give proof of their proficiency. At present ten or twelve hold splendid Government positions.

St. Agnes Training School, 3233 Main Street. The principal aim and object of the Sisters in charge is to form the character of those young girls—twelve to sixteen years—which have been impaired and in some instances vitiated through improper guardianship, evil surroundings, etc.; or through some sad neglect or influence have been on the point of taking a wrong course, but are rescued in time to preserve their good name.

Everything is done to induce these young girls to devote their minds to

study and love of duty, and according to each one's adaptability the Sisters contrive a means of making attractive the different arts of domestic science and to cultivate their tastes.

Le Couteulx St. Mary's Institution for the Deaf. Articulation or "improved instruction" having been introduced into several of the schools for the deaf, this institution was one of the first to adopt it. For that purpose two of the teachers attended the school of oratory in Boston, and were trained in "visible speech" by Professor A. G. Bell. On their return, speech was taught to all the pupils who were capable of receiving such instruction. The other teachers took up the study of "visible speech" and the same year Miss Locke, of the Boston University School of Oratory, one of Professor Bell's students, gave them a course of lessons on the subject at the institution.

The work of the school has been carried forward without interruption and progress made in every department has been of a gratifying character. All that untiring zeal on the part of the teachers can accomplish has been done to stimulate and encourage the pupils; while they on their part have exerted themselves to profit by the opportunities afforded them, and have made marked advance during the school year.

The Working Boys' Home of the Sacred Heart, No. 35 Niagara Square. The mission of the home is the temporal and moral advancement of boys who are without homes, guiding relatives or friends. Their helplessness and the dangers of a great city appeal to any heart. Our penal institutions are filled with inmates who, had they had the advantages which the home gives in youth,

would be useful members of society. The home teaches the boys self-reliance, animates all that is good and pure in the human heart and places the means to advance steadily and independently in this world. To make him feel his independence, the boy who is at work must pay a certain sum for his maintenance and support. The amount never exceeds two dollars each week, and small wage earners are assessed lower.

In addition, the Working Boys' Home is an outlet for the large institution of Lackawanna, which is under the direct supervision of Monsignor Baker. It brings the youth to the city and helps start them in useful employment; guides them to professions, business careers, mechanics and trades of different kinds, and in a short period of time they are able to go out into the world for themselves, with the very best Christian training from these two institutions; they are really beyond danger. With such a multitude of boys as Monsignor Baker has under his care from babyhood, four thousand or more have been clothed, fed and educated, and it might not be out of place to let the people know that through this organization many have become priests, members of Congress, legislators of the different states, leading lawyers and medical men, as well as a great army of leading mechanics, all of which is due to the leadership of the Right Reverend Nelson H. Baker, V.G.

The Christ Child Society. The amount of work accomplished by this small society is surprising. One thousand new garments are completely made each year. The layettes consist of every article necessary for a baby; and the First Communion outfits are dainty and practical: a dress, underclothing, shoes, stockings, handkerchief, hair ribbon, beads and scapulars. The materials used are purchased by the contributions of the members and donations from friends who consider it a privilege and blessing to dress a little child for First Communion Day.

The Rose Mary Home. This institution is unique, being the only place in Buffalo where both mother and children are received together, and may have a temporary home in case of emergency.

Mothers who are convalescent patients discharged from hospitals may find loving care and home comforts, and children may be cared for while the parents are ill or absent for a time. There were in September eighty children in the home, several whose fathers were in France with the American army.

St. Mary's Home. This institution has taken high rank among the Catholic activities in Buffalo as a helpful, progressive and most efficient boarding-house for Catholic women. St. Mary's Home offers to the Catholic women in business particularly, as well as to the employed woman in the store, office or factory, a pleasant, homelike place in which she may enjoy the comforts of home life. The home is under the supervision of Sisters of St. Joseph, and the happiness of the large number of young women boarders, the assurance of pleasant surroundings, and of the home protection which the working woman needs, are uppermost aims of the management.

PUBLIC AND PRIVATE INSTITUTIONS.

A notable report on the child caring institutions of Oregon has recently been published by the Oregon Child Welfare Commission. It finds that the private institutions show at least as good results as the public institutions as regards the physical, intellectual and moral welfare of the children, and at a considerably lower cost.

"The fact that the average per capita cost of maintenance in public institutions is \$275.00, and in private institutions only \$180.00, is also of economic importance. The writer and the Child Welfare Commission believe that this lower per capita cost of service is not produced by a poorer quality of care, or smaller opportunities for training, both mental and moral, but rather is due to a combination of conditions that produces like results in every State in the Union. Both public and private institutions are found in every State, each class has a place and a work that can not well be done by the other, and any agitation to do away with either, is socially and economically unwise."

The salary charge is more than twice as high per capita in the public institutions as in the private, the exact ratio being 102 to 45. When we come to deal with the private institutions we find, as is to be expected, that the contributions of the Sisters to the welfare of the State's wards is very notable. Whereas the annual salary charge per child is \$19.00 in the Catholic institutions, it is \$82.00 in the non-Catholic institutions. It is the devotion of our religious communities of women engaged in child welfare work which makes this impressive record possible.

* * *

Massachusetts is undertaking to aid the United States Government in its attempt to make agriculture attractive to returning soldiers. The report of the special commission appointed by Governor McCall favors State acquisition of 200,000 acres of land to be divided into 40-acre farms. Secretary of the Interior Franklin K. Lane estimates that 1,000,000 men in the national army came from the farms; and it is hoped that at least that many will go upon farms when peace comes. In Massachusetts there were 30,000 farm laborers and 36,000 farms before the war.

* * *

Announcement has been made of an offer by C. A. Grasselli, chairman of the board of the Grasselli Chemical Co., and one of Cleveland's prominent Catholics, of the gift of his former home at 2275 East Fifty-fifth Street, as an institution for the training of men blinded in the war. The building contains twenty rooms. The first and second floors will be used as offices, workshop and living rooms. The third floor will be the dormitory where the men may live during the period of training. A garage in the rear will be transformed into a broom-making shop.

Mr. Grasselli is wealthy and is known as one of the most generous supporters of local Catholic charities. The Chemical Company, of which he is the head, is one of the largest in the world and has large plants in several cities besides the home plant in Cleveland.

Cincinnati clergymen irrespective of creed have strongly protested against a proposal to tax church property to make up the revenue lost through Prohibition legislation. This step was suggested by a correspondent writing to a Cincinnati newspaper. The Rev. Bernard Moeller, brother of the Archbishop, and Chancellor of the Archdiocese, was quoted as follows on the subject:

"Taxation of church property would do a great wrong. The Church is more or less a work of charity, and places of education, religion and charity always have been exempt from taxation."

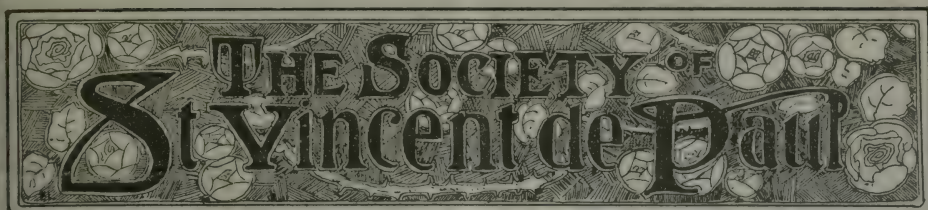
An estimate, just made, places the total value of church property in Hamilton County at \$100,000,000.00, divided approximately as follows: Catholic, \$64,000,000.00; Protestant, \$32,000,000.00; Jewish, \$4,000,000.00.

* * *

The work of American women in world aid must not end with their wonderful record of war-time achievement. As great a need of their help awaits in the period just ahead. This admonition was given by Rev. Lawrence Ryan, pastor of the Cathedral, St. Paul, Minn., in addressing the Guild of Catholic Women on "Reconstruction." "Reconstruction is an erroneous word for us to use," said Father Ryan. "We have borrowed it from the post-bellum days of the Civil War, from France and from Belgium. It is not reconstruction which confronts the United States, but readjustment." Women must not let down now, he further warned, but must help in effecting a successful readjustment by hastening the establishment of the principles of right and justice for which they have stood.

* * *

Miss Julia C. Lathrop, Chief of the Children's Bureau, writing of the campaign to save babies' lives, says: "It is impossible to speak with too much appreciation of the power of this great body of volunteers." Between six and seven million children have been weighed and measured, and general attention has for the first time been drawn to the needs of the child of pre-school age.



SUPERIOR COUNCIL OF THE UNITED STATES SOCIETY OF
ST. VINCENT DE PAUL.

New York, January 28, 1919.

TO THE PRESIDENTS OF COUNCILS AND
CONFERENCES:

SIRS AND DEAR BROTHERS:

A few days before Christmas we had the very great pleasure of receiving a letter from our President-General. It explained briefly but clearly something of the terrible havoc wrought during the past few years in the war ridden countries and the need because thereof of the service of the St. Vincent de Paul Society.

The letter of our President pointed out an opportunity and duty for the Vincentians throughout the United States and therefore it seemed advisable to submit the matter to His Eminence Cardinal Gibbons, our Spiritual Director, for his information and his sanction. Accordingly with Mr. Biggs and Mr. Butler, I waited on his Eminence who gave his warmest approval and blessing to the project and promised to write a letter of Commendation.

Herewith are the letters of our President-General, dated Nov. 26, 1918, and of His Eminence dated January 20, 1919.

SOCIETY OF ST. VINCENT DE PAUL

6 rue de Furstenberg, Paris.

Paris, November 17, 1918.

SIRS AND DEAR BROTHERS:

Hostilities are suspended, the armistice is signed, the forerunner, we trust, of a just and lasting peace, soon to come. Our souls are raised to God. On this day, assembled in our ancient basilica of Notre-Dame, we have prayed for our dead, we have chanted the Te Deum of victory. And now our glances drop toward earth and we there behold countless woes and miseries: spiritual sorrows that only Christian faith can console, material losses that charity must relieve.

Everyone knows the abominable havoc wrought by the enemy in the invaded regions: systematic destruction of buildings and gardens, the breaking of furniture and tools, the plunder of household furnishings, utensils and supplies, the stealing of cattle, the theft of poor treasures buried in the earth or hidden in strong boxes—all so completely done that entire villages have disappeared, whose site can only be known by the sign that marks them, so that the people have no shelters, beds or clothes and persons formerly in easy circumstances are reduced to the most absolute want.

Such is the fate of a great part of Belgium, the north and east of France, the north of Italy, of Poland and of Syria. And it is the French people who have been the most tried because their soil has been for four years the theatre of desperate combat.

The treaty of peace will certainly impose upon the enemy just reparation, but who can believe that every wound will thus be healed. Besides official aid there is room for private charity: it has an immediate rôle to fill. This is why the Council General has decided to start a subscription and to create a fund for the assistance of the invaded or devastated sections of France, Belgium, Italy, Poland and Asia Minor. Our conferences are numerous in these countries, especially in the French and Belgian provinces. They will be therefore, the natural dispensers of Catholic alms.

We appeal to your pity, even to your conscience, you who have not known the horrors of invasion and slavery, whose homes and furniture have not been destroyed. The sufferings of these unhappy people are the price of your well-being and safety.

Since our Society was founded, there has been no great catastrophe, which has not been an opportunity for it to display its universal charity. As spiritual daughter of Vincent de Paul, she will follow the example of her holy patron who saved from misery the French people of the seventeenth century. But what was the Thirty Years War, compared to the cataclysm which this War has unloosed upon the world.

Accept, sirs and dear brothers, the assurance of my affectionate attachment.

D'HENDECOURT, President General.

CARDINAL'S RESIDENCE

408 N. Charles St.
Baltimore

January 20, 1919.

MR. GEORGE J. GILLESPIE, *President*,
Superior Council of the Society of St.
Vincent de Paul
New York City.

MY DEAR MR. GILLESPIE:

The letter of the President-General of our beloved Society, so saddening and yet so inspiring, by its sweet, simple avowal of Vincentian solicitude for the sorrow stricken and needy in Northern France, Belgium, Northern Italy, Poland and Syria, touches me deeply, as also I know it will touch the hearts of our people throughout the United States.

The appeal means that there is real need for help. That the work is in the hands of the St. Vincent de Paul Society means that devoted service, guided by the true spirit of charity, will combine with the giving, the advising and the reconstructing. In these days of wonderful advertising, I find it consoling to observe that the St. Vincent de Paul Society goes on in its quiet but efficient way—its left hand scarcely knowing what its right hand is doing—and yet by its very lack of ostentation and the value of its work appealing stronger and stronger each year to our American people without regard to race or religion. I pray that it may continue its work, true to its ideals, with its inspired rules unchanged, yet progressive in its methods and without limit or bounds to its activities.

I am conscious of the great demands that have been made upon our people during the past few years for war loans and war relief work and I am mindful of the calls yet to be made for reconstruction work, but for all that, I feel that the appeal of our President-General should find response among our people who have been saved the scourge which has cruelly afflicted those he specially plans to help.

With all my heart therefore, I commend to the members of the Society of St. Vincent de Paul throughout the United States the cause presented by the letter of the President-General and urge earnest effort that their response may be noble and worthy.

Most faithfully yours,
J. CARDINAL GIBBONS,
Archbishop of Baltimore.

One cannot read the "call to arms" without realizing how it differs from that other call that sounded in the ears of the people of Belgium, Northern France, Poland, Northern Italy and Syria, how their life has differed from ours through the past four years, how their sacrifices of blood and property have piled mountain high while ours,

generally speaking, are almost unappreciable, how the problem of reconstruction now facing them pales ours into veritable insignificance. These people must indeed be exhausted, desolate and despondent after their struggles and tortures. Surely therefore it is our duty to hasten to their assistance inspired by love and sympathy. It is seldom that our President-General appeals for universal help, and this in itself should inspire us to unusual effort in this crisis, for we know the kind of service that our brothers in St. Vincent de Paul will render when face to face with sorrow and problems such as will confront them.

May I ask you therefore, brothers, to take this worthy appeal to heart and with zeal and earnestness undertake the collection of a fund which as his Eminence says may be worthy of the cause and worthy of our society.

I feel sure that your bishops and pastors, whom you should consult immediately, realizing that this is a Vincentian appeal for aid, in solving one of mankind's sad problems, will not only whole heartedly coöperate, but will probably also suggest means and methods to make your efforts more successful.

In the matter of procedure I would suggest that in every Conference and Council throughout the United States a collection should be taken up during the month of February. The results of the collections at our meetings should not be the limit of our activity. If our members may be able to induce charitably disposed persons in their respective parishes or personal acquaintances to add to their Council and Conference collections they should utilize every opportunity to do so. If each member does his part thoroughly the result will be sure to be satisfactory. As soon as the collections have been completed the Conferences should forward the sums obtained to their respective Particular Councils and these Councils in turn should forward the amount received to their Metropolitan Councils and the Metropolitan Councils to the Superior Council, which will forward all of the funds collected to the President-General. In the case of is-

olated Conferences and Particular Councils in provinces where Metropolitan Central Councils have not as yet been organized returns should be forwarded by such Conferences and Councils direct to the Superior Council.

Brothers, the need is great and pressing, otherwise we never would have been appealed to; remember that he who gives quickly gives doubly; remember too that this is the first opportunity afforded the Society throughout the United States as such to render a war service. I would therefore appeal to you with all the earnestness I possess to give this matter your serious and immediate attention and effort and to forward the amounts of your collections so that they may reach us by March 17th at the latest.

Yours very sincerely in St. Vincent de Paul,

GEORGE J. GILLESPIE,
President.

Remittances should be made to Robert Biggs, Treasurer, 827 Law Building, Baltimore, Md.

THE NEW YORK STATE CONFERENCE OF CHARITIES.

The New York State Conference of Charities which was to have been held at Rochester in November last was postponed to December 10-12 as the result of the "flu" epidemic. It was feared at the time that the postponement might seriously affect both the programmes and attendance, but the results showed that the interest of those who take part in the annual Conference was not in any manner affected by the change in time. The programmes were all carried out as planned, and the attendance at the meetings both as to numbers and active participation was most gratifying.

The address of the President, Mr. Charles H. Johnson, the keynote of which was "Win the Child," was a masterful plea for the proper care of the young as the most effective means of building up good manhood and citizenship. The following paragraph summarizes the lines followed by Mr. Johnson in his address:

"Health, education, recreation, protection, patriotism and religion—these are the elements that war has shown to be imperative in meeting a foreign foe on the field of battle. Under these divisions we also find all the social problems which the war has emphasized. Because of the lack of these elements we as social workers are compelled to struggle with conditions in the individual and the community at great cost to the taxpayer, the philanthropist and human happiness.

"The problems of crime, delinquency, mental defect, poverty, industrial efficiency and ignorance, will not find their solution in increased institutional activity, but will be only adequately met when as a nation we unitedly devote our attention to winning the child."

As usual the Catholics took an active interest in the Conference. Rev. Father O'Neill of Rochester was Vice-President; Mgr. O'Hara of Brooklyn, member of Executive Committee; George J. Gillespie, Chairman of Committee on Home Care and Relief. The invocation at the opening of the President's session of the Conference was delivered by Rt. Rev. Thomas F. Hickey, D.D., Bishop of Rochester.

Catholic charities and institutions throughout the State were well represented by religious and lay delegates. Among the Vincentians were Rev. Father Courtney, Spiritual Director of the Particular Council of the Bronx, George B. Robinson of the Metropolitan Council of New York, Edmond J. Butler, Secretary of the Superior Council of the United States, Patrick Mallon of the Particular Council of Brooklyn, and William D. O'Brien, President of the Particular Council of Troy, Rev. Father Fortier, S.J., Dean of the Fordham University School of Social Service, and Misses Hoey and Tinney of the lecture staff of the School also attended.

A very interesting meeting of the Catholic delegates was held on Wednesday evening, December 11, at the residence of Bishop Hickey, who presided at the meeting, and on the following day entertained the delegates at luncheon in the Catholic Settlement House.

The six topic sessions of the Conference presented excellent programmes

on the following lines: Delinquency, Mental Defectives, Physical Defectives, Home Care and Relief, Children, Recreation as a War Activity.

Rev. Ambrose M. O'Neill, of Rochester, the leader in Catholic charity work of that city, was elected President of the State Conference for the year 1919, which is to be held in Syracuse.

REPORTS FROM COUNCILS AND CONFERENCES.

Metropolitan Central Council of St. Louis.—The annual report of the Society in the Province of St. Louis presents the following statistical exhibit:

St. Louis:—Number of Conferences, 69; Conferences reporting, 66; active members, 1,967; honorary members, 359; families assisted, 1,477; persons assisted, 4,492; visits to homes of poor, 7,375; situations procured, 94; total receipts, \$30,616.84; expenditures, \$27,760.14.

Kansas City:—Number of Conferences, 8; Conferences reporting, 4; active members, 86; honorary members, 17; families assisted, 66; persons assisted, 178; visits to homes of poor, 113; situations procured, 20; total receipts, \$729.80; expenditures, \$534.21.

St. Charles, Mo.:—Number of Conferences, 1; active members, 39; honorary members, 6; families assisted, 5; persons assisted, 15; visits to poor, 4; total receipts, \$162.25; expenditures, \$172.90.

St. Joseph, Mo.:—Number of Conferences, 2. Reports not received.

St. Genevieve, Mo.:—Number of Conferences, 1; active members, 47; honorary members, 4; families assisted, 76; persons assisted, 218; visits to the poor, 3; total receipts, \$221.73; expenditures, \$196.82.

Summary.

Metropolitan Council, 1; Particular Council, 1; Conferences, 81; Conferences reporting, 72; active members, 2,139; honorary members, 386; families assisted, 1,624; persons assisted, 4,903; visits to poor, 7,495; situations procured, 114; total receipts, \$31,730.62; total expenditures, \$28,664.07.

Particular Council of Dubuque.—Conferences reporting, 8; active members,

98; honorary members, 6. There were 1,406 visits made during the year to 167 families in which were 612 persons, and 11 situations were secured. The receipts were \$4,459.12 and the expenditure \$4,444.10.

Particular Council of Troy, N. Y.—The Annual Reports of seven Conferences received shows 131 active and 7 honorary members and 49 subscribers. There were 234 families to whom 3,491 visits were made, and there were 820 persons in these families. The receipts were \$6,768.53 and the expenditures amounted to \$6,164.83.

NOTES AND PERSONALS.

In November last the United States Railroad Administration issued notice to all charities dealing with transportation of dependents to make application for the privilege of procuring charity rate tickets and to give at the same time the reasons upon which such application was based.

Under date of December 30 last a printed circular was issued by the Administration giving the names, location, etc., of all charities to which such privilege had been granted. This circular has been placed in all railroad offices throughout the United States as the guide for ticket agents when applied to for charity rates. Charities not listed in this circular will not receive any consideration when application is made for reduced fare for their beneficiaries.

We regret that so few of our Catholic activities have availed themselves of this opportunity to help themselves and their dependents. Following is a complete list of the Catholic organizations registered as entitled to charity rates:

Catholic Home Bureau, Mission of the Immaculate Virgin, Foundling Hospital and St. Michaels' Home, all of New York City. Lincoln Agricultural School, Lincolndale, N. Y.; Sisters of Divine Compassion, White Plains, N. Y.; St. Germain's Home, Peekskill, N. Y.; St. Eleanor's Home for Convalescents, Tuckahoe, N. Y.; St. Benedict's Home, Rye, N. Y.; St. Joseph's Home, Peekskill, N. Y.; and Catholic Home for Destitute Children, Philadelphia, Pr.

Society of St. Vincent de Paul: Particular Councils of Baltimore, Chicago and Jersey City. The Federation of Catholic Charities of Cleveland and Toledo and the Conference of Catholic Charities of Pittsburgh.

It may yet be possible to secure this privilege by making application through local representatives of the passenger traffic divisions for an opportunity to present, though late, claims for recognition. At any rate the trial is worth while in view of the great benefit which this privilege confers.

* * *

Brother Imhoff writing from Paris under date of December 26 last records another visit to the office of the Council-General. On that occasion he had the pleasure of meeting the President-General, Count d'Hendecourt, who very kindly arranged for a visit by Brother Imhoff to the tomb of Ozanam.

While at the office of the Society Brother Imhoff made an examination of the records of the Society pertaining to the archdiocese of Milwaukee and discovered the following interesting data: The Conference of St. Peter was organized in 1849 and aggregated 1850. The Conference of St. John (Cathedral) and St. Gall were organized in 1858 and aggregated in 1859.

The foregoing information will prove quite helpful to our Committee on Historical Research in their preparation of the history of the Society in the United States.

* * *

At the annual meeting of the Superior Council of the United States at Washington last September, the matter of securing the services of an employee to assist the President and Secretary of the Superior Council in the performance of their duties and in the administration of the Council was brought up, and the Sub-Committee of the Board of Council was authorized to secure such an employee. The Committee have engaged Brother James J. Reid, President of the Particular Council of Bronx for the past four years, to fill this position.

* * *

The Society in Louisville, Ky., suffered a severe loss last month by the

death of Brother William P. McDonogh. Born in Louisville in 1878, he graduated with high honors from Xavier College and the Jefferson School of Law, and served a term in the Legislature. He was a member of the Knights of Columbus, of the Charles the Great Benevolent Society, and was an officer of the Ancient Order of Hibernians, of the Holy Name Society and of the Catholic Orphan Asylum. But Brother McDonogh was seen at his best as a Vincentian. In the prime of manhood, he gave unselfishly of himself to the service of the poor and was a most effective and indefatigable worker in their behalf.

* * *

Under a Federal regulation, publishers are only permitted to send one number of a magazine to their subscribers after expiration of a subscription. Those whose subscription expired with the past year have received the January number of the REVIEW, but cannot receive the February number until they have paid for the current year.

Presidents of Conferences therefore are urged not only to have all their members renew their subscriptions at once, where they have not done so, but are asked to make a real effort to secure new readers among their members and also among their parishioners for this most excellent publication which contains so much practical and up-to-date information on Charity and the daily problems of our work. No bills are sent out for the REVIEW, nor should this be necessary to obtain the single dollar required to pay for the year's subscription. Remittance should be made direct to the Editor, Rev. John A. Ryan, D.D., Catholic University, Washington, D. C.

* * *

From the Report of the President of St. Mary's Conference of Grand Rapids, Michigan, we note with pleasure the organization of another Conference in St. Peter and Paul's Parish, making now three in that city, which will permit of the institution of a Particular Council, as advised by Article IV. of the Rule. While thus continuing the individuality of each Conference, this will combine the common strength of them all, bringing about unity of direction in important

matters while maintaining freedom for action of each Conference in the details of its parish work.

* * *

Influenza has recently claimed another victim whose death last month we record with great regret. Brother John E. Rooney was for over 20 years the faithful Secretary of the Conference of St. Lawrence in New York City, and next month he would have completed a half century membership in the Society. He was always an active and loyal Vincentian.

* * *

The great interest taken in behalf of our Society in the diocese of Syracuse by His Lordship Bishop Grimes has resulted in the organization of Councils and Conferences in the cities of Utica and Binghamton. Recently the Particular Council of Syracuse has been reorganized, Brother William J. McCluskey having been installed as President and Brother Leo. J. Fagan as Secretary. We shall look forward to good results following the advent of Mr. McCluskey as the leader of the Society in Syracuse. He has been for many years identified with Catholic activities not only in his own city but elsewhere in the State. He has been for years a member of the Board of Directors of the Catholic Home Bureau for Dependent Children of New York City.

* * *

Since the reorganization of the Particular Council of Westchester County two years ago, it has become increasingly apparent on account of the large area covered and the irregular and inconvenient means of communication between localities, that it would be difficult to hold the required regular monthly meetings with any hope of even an average attendance. For this reason a movement has recently started to organize a second Particular Council in the county, thus dividing the district now covered by the sixteen Conferences and making possible a satisfactory attendance at meetings without undue inconvenience. The matter has, however, been unexpectedly delayed by the recent death of

Brother Charles D. Kelly, the President of the existing Particular Council, and by the resignation of the Secretary. As the organization of two Particular Councils in this large territory seems to offer the only solution of the situation, it is hoped this result may not be long delayed.

* * *

At the January meeting of the Particular Council of Detroit the suggestion, made at the Superior Council Meeting at Washington in September last, to hold the next annual meeting of the Council and General Meeting of Vincentians for the year 1919 in Detroit was presented for consideration.

The proposition was received with a great deal of pleasure and it was unanimously decided to extend to the Superior Council and Vincentians at large throughout the United States a most cordial invitation to hold their annual meetings in Detroit this coming fall.

The prospect of holding the meeting in Detroit should cause us to feel assured that the annual gathering of our members this year will be a most successful one in every respect.

* * *

A pleasant event of recent occurrence was the celebration of the Golden Wedding of Brother George B. Robinson of Bedford Hills, N. Y. Brother Robinson became a member of the Conference of St. Paul the Apostle in New York in 1877, serving as its President for many years. For the past forty years he has devoted himself whole heartedly to the management of the New York Catholic Protectors as one of the Board of Managers, being its President for fourteen years. He has been a member of the Metropolitan Central Council of New York and its predecessor the Superior Council of New York for twenty-three years, and for many years a member of the Board of Directors and the Executive Committee of the Catholic Home Bureau for Dependent Children. The years have not lessened his activity nor diminished his great interest in these institutions and the welfare of our Society—and dependent children.

Contents for March, 1919

EDITORIALS.	67
The Coöperative Movement.—The Social Obligations of Capital.	
PRINCIPLES AND METHODS.	72
Social Reconstruction. By the Administrative Committee of the National Catholic War Council.	
SOCIAL QUESTIONS.	80
Wide Private Ownership. By Rev. R. A. McGowan.—National Coöperation Convention at Springfield, Ill.—Social Sores and Lost Opportunities.	
SOCIETIES AND INSTITUTIONS.	83
The St. Vincent de Paul Society of Baltimore in 1918. By Robert Biggs.—Retreat Movement for Catholic Social Workers in the Diocese of New York. By Mary J. Hickey.—Clinics and Hospital Social Service.	
THE SOCIETY OF ST. VINCENT DE PAUL.	88
To the Presidents of Councils and Conference.—Conference Meetings.—Reports from Councils and Conferences.—Notes and Personals.—Most Reverend Patrick J. Hayes, D.D.	
BOOK REVIEWS.	95
Capital, Labor and the Church. By Rev. Joseph Husslein, S.J.—Dispensaries: Their Management and Development. By Michael M. Davies, Jr., Ph.D.	

THE CATHOLIC CHARITIES REVIEW

Published the middle of every month except July and August by

THE NATIONAL CONFERENCE OF CATHOLIC CHARITIES

AT 120 WEST 60TH STREET, NEW YORK

Editorial Office:

THE CATHOLIC UNIVERSITY OF AMERICA, WASHINGTON, D. C.
REV. JOHN A. RYAN, D.D., Editor and Manager

Annual Subscription, \$1.00

Single Copies, 15 Cents

Make checks payable to *The Catholic Charities Review*

Entered as second-class matter January 13, 1917, at the Post Office at New York, New York, under the Act of March 3, 1879.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized October 8, 1918.

STUDIES

An Irish Quarterly Review of Letters, Philosophy and Science

VOL. VII., No. 28

CONTENTS

DECEMBER, 1918

I.	THE ARGUMENT FROM IRISH HISTORY.....	Dun Cairin
II.	THE WORLD POLICY OF PRESIDENT WILSON.....	John J. Hogan
III.	DEMOCRACY, PARLIAMENT AND CROMWELL.....	Alfred Rahilly
IV.	MARSHAL PÉTAIN.....	Charles Baussan
V.	PROHIBITION IN THE UNITED STATES.....	Frank O'Hara
VI.	CATHOLIC RENASCENCE IN FRANCE.....	Virginia M. Crawford
VII.	UNPUBLISHED IRISH POEMS—No. 4.....	Osborn Bergin
VIII.	POETRY—THE TIRLOUGH AT DERRYHOYLE.....	M. de V. S.
	THE EXILE.....	Katharine Tynan
	STRIFE AND SWEETNESS.....	George O'Neil
	SHAKESPEARE.....	M. Bodkin
	AT MOMENT OF VICTORY.....	John Bunker
	TO THE MOON.....	K. M. Murphy
IX.	IRISH VITAL STATISTICS IN AMERICA.....	Austin O'Malley
X.	A FRAGMENT OF IRISH INDUSTRIAL HISTORY.....	E. J. Riordan
XI.	BOHEMIA AND ITS ULSTER QUESTION.....	P. J. Gannon
XII.	CHRONICLE— I. THE INFLUENZA EPIDEMIC.....	William M. Crofton
	II. IRISH FICTION FOR BOYS.....	Stephen J. Brown
XIII.	REVIEW OF BOOKS.	

It may be said without boast or exaggeration that *Studies* holds a foremost place today amongst the Quarterlies issued in the English language and is far ahead of most of them in the high-class nature of its contents and in the academic standing and scholarship of its distinguished contributors.

The Evening News, December 31, 1917.

This Irish Quarterly, originally started by some Professors of the National University, has won a good position, and that this is well deserved is proved by the singular variety and ability of its September issue.

The Times Literary Supplement, September 20, 1917.

Altogether *Studies* is an admirable review, which should not fail to take its place among the good reviews of the day.

C.K.S. in *The Sphere*, June 23, 1917.

STUDIES is issued early in March, June, September and December.

The Editorial Offices are at No. 35 Lower Leeson Street, Dublin.

Price, Single Copies, 75 cents net; Annual Subscription, \$3.00, post free.

Dublin: THE EDUCATIONAL COMPANY OF IRELAND, Limited

London and St. Louis: B. Herder

Melbourne: William P. Linehan

THE CATHOLIC CHARITIES REVIEW

VOL. III

MARCH, 1919

No. 3



THE COÖPERATIVE MOVEMENT.

SOCIAL students who have looked far enough beneath the surface of things to perceive certain fundamental and determining factors, have arrived at two rather definite conclusions: first, the present industrial system will sooner or later have to be recast; second, the exploitation of the consumer can be abolished only through a radical reorganization of our distributive system.

Living wages, reasonable hours, humane work places, and adequate social insurance are all necessary first steps and improvements, but they will not prove an adequate solution of the labor question or of social unrest. Mere sufficiency and security of livelihood will not bring contentment to the laboring class, so long as the great majority of them remain mere wage earners, the hired men of a small group of employers who own the great bulk of the instruments of production. This unnatural divorce between ownership and use cannot endure permanently. The majority of the workers will insist, and rightly, upon obtaining greater power not only over the conditions of employment, but over the tools with which they work. They must become industrial property owners as well as wage earners. On the other hand, the consumer will never be freed from the burden of abnormally

high living costs through anti-monopoly laws or government fixation of prices. The abolition of private monopoly and other forms of special privilege, and the restoration of competition are, indeed, immediately necessary measures, but they leave untouched the vast tribute exacted from the consumer by an army of middlemen.

The fundamental and ultimate remedy for both these evils, that is, for the intolerable dependency of the laborer and the exploitation of the consumer, is essentially one. It is coöperative enterprise. The producers in the urban industries must sooner or later become owners and managers, either wholly or in part, of the instruments of production. The producers on the farms must coöperate in purchasing and marketing associations which will bring them cheaper materials and implements and a larger share of the price that is finally paid for their products. The consumers must organize coöperative stores to get the benefit of lower prices through the elimination of a series of unnecessary traders. Inasmuch as this third form of coöperation has been conspicuously successful and embodies almost all the features that are essential to the other two, we shall take it as our text in the arguments that follow.

Notwithstanding the overwhelming

proofs of its worth that have been provided by the experience of Great Britain, the coöperative store movement has only recently assumed any importance in the United States. There are now some seventy establishments of this sort in the mining district of southern Illinois. A weekly union labor journal in the Northwest carries two columns of news and propaganda matter under the editorship of the "Coöperative Wholesale Society of America." The "Reconstruction Programme" recently published by the American Federation of Labor, gives evidence that organized labor in this country is at last fully awake to the possibilities and importance of coöperative enterprise. It contains these sentences: "There is an almost limitless field for the consumers in which to establish coöperative buying and selling, and in this necessary development the trade unionists should take an immediate and active part. . . . Participation in these coöperative agencies must of necessity prepare the mass of the people to participate more effectively in the solution of the industrial, commercial, social and political problems which continually arise."

The coöperative stores of southern Illinois are typical both in organization and results. They are all owned and operated by the miners on the Rochdale plan. That is, the stores are organized as corporations, all the stock is owned by the customers, and the latter receive dividends both on the stock and the amount of goods that they purchase. The oldest of these establishments, in the town of Gillespie, has been in existence only six years. Yet it has regularly paid a four per cent annual dividend on the stock, and a sufficiently high dividend on the purchases to give back to the stock holding patrons the full amount of their investment. Hence they will for the future receive four per cent yearly on stock that has cost them nothing. It is estimated that this coöperative store has effected a reduction in the cost of living to its patrons of about fifteen per cent. Many of the other establishments, while operating a considerably shorter time, show equally encouraging results.

The favorable experience of these

stores can be continued indefinitely and repeated indefinitely in other localities if the business is properly organized and managed. This is the absolutely certain conclusion that is justified by the history of the Rochdale stores in England and Scotland. The indispensable conditions are sufficient self-denial, patience and persistence on the part of the owning consumers to put up with some inconveniences in the beginning, to patronize the stores loyally and continuously, and to work harmoniously for the success of the enterprise. While the coöperative store is very profitable in terms of dollars and cents, it supposes a certain amount of altruism and social idealism. It is no exception to the rule that important achievements imply corresponding human effort. But it provides the mechanism through which the effort is attended by a relatively large amount of satisfactory experiences.

The coöperative store can and should be organized and enjoyed by all classes of consumers, rich and poor, employers, professional persons, salaried classes and laborers. As a historical fact, it has in most cases been carried on mainly by wage earners; for these were the persons who stood most in need of the economies which it makes possible. This is altogether a gratifying circumstance. Through the possession of the stock of the coöperative store, the wage earners become property owners, and gradually acquire that social outlook and that healthy self-respect and security which are among the most important effects of proprietorship. When they receive dividends on their purchases, they have a concrete proof of the value of coöperation and of saving. For they have paid no more for the goods than they would have paid at a private establishment, and the policy of the Rochdale system is to encourage, or even to require, the investment of these purchase-dividends in the stock of the store. The wage earning patrons become convinced that mercantile enterprise is not a mysterious undertaking that is beyond the grasp of ordinary mortals. They find that they can gradually acquire those qualities and secrets of business direction which are essential and common to all commercial

and industrial management. Through this process of business education, the workers can finally become competent to manage productive as well as mercantile concerns on the coöperative plan. The British coöperative societies own the wholesale stores and, in several lines, the factories and the farms which produce the goods that are sold in their retail establishments. It is conceivable and not at all impossible that all industry might be so organized coöperatively that the profits and interest which now go to capitalists and middlemen would all be taken by the workers as consumers and as producers. This would imply that in the urban industries a share of the capital and direction would be in the hands of the workers, instead of being all controlled by the wholesale societies, as is now the case in the British coöperative system. This transformation from individualistic to coöperative industry would necessarily be so slow and gradual that it would enable the laborers to obtain that education in business methods and direction which is a prerequisite to success.

Socialists dream of an industrial state in which a working-class government will own and operate all industries as a unit. This project is neither possible nor desirable. It is not feasible because no mere social and industrial mechanism will eradicate human selfishness, indifference and laziness to such an extent that the directors of industry will work as hard for the public good as they now do for private gain, and the rank and file will put forth their best efforts in response to the same unselfish motive. The coöperative store makes no such impossible demands upon human nature. It enables every man to realize that, while he must coöperate loyally with his fellow and practice a considerable degree of patience and altruism, yet he is all the time working for himself in a very direct way; the share that he owns in the store or factory belongs to him, not to the state; the profits or dividends that he receives from it are his exclusively, not shared with the community; the size of these gains depend to a rather important degree upon his efforts; and the control which his ownership empowers

him to exercise over the management of the store or factory is something definite, palpable and effective, quite different from the infinitesimal influence that he would have as a voter over a multitude of state-owned enterprises.

Even if it were admitted that both the rank and file and the leaders of industry could some day be brought to the high level of efficient social service contemplated by Socialism, it is certain that the only sure way of reaching that goal is through a long apprenticeship by the workers in the development and management of coöperative institutions. The Socialist theory assumes that the requisite improvement in effective human motives can be brought about through a mere transformation of the industrial framework. The coöperative theory assumes that the change from the individualistic to the social viewpoint can be obtained only through the gradual cultivation of patience, enlightened selfishness, and practical altruism in a system in which men always remain the masters of their own economic affairs, instead of being mere instruments of a centralized industrial bureaucracy. The soundness of the coöperative theory and unsoundness of the Socialist theory are both proved by their respective results when reduced to practice.

But Socialism is not desirable even if it could be finally achieved at the end of a long coöperative road. "To attain the greatest possible development of civilization, it is essential that the people should never delegate to others those activities and responsibilities which they are capable of assuming for themselves." These are the opening words of the paragraphs on coöperation in the American Labor Programme of Reconstruction. They constitute one of the two or three fundamental principles of democracy, and they are rooted in the unchangeable qualities of human nature. Coöperative enterprise enables the workers to do things for themselves, instead of having things done for them by either a capitalistic oligarchy or a bureaucratic state. Over and above its purely economic benefits in terms of food, clothing and shelter, it develops and fosters the human qualities of initiative, sustained

energy, self-respect, self-reliance, self-control, long distance views, regard for the neighbor, and social solidarity. These

qualities are vital to right human life. Yet they are equally impossible under Socialism and present day capitalism.

THE SOCIAL OBLIGATIONS OF CAPITAL.

When the directors of the United States Steel Corporation held their quarterly meeting at the end of January, they found themselves compelled to reduce the *extra* quarterly dividend on the common stock to one per cent. The extra dividend is in addition to the regular dividend of one and one-fourth per cent. Therefore, the holders of common stock in the Corporation received for the last three months of 1918 a total of two and one-fourth per cent on the par value of their investment. This is equivalent to nine per cent annually. The total dividend rate for the third quarter of 1918 was three and one-fourth per cent (13 per cent per annum) and for the eighteen months previous to that period it was four and one-fourth per cent quarterly, or seventeen per cent annually. Nevertheless, "the entire issue of approximately \$508,000,000.00 of common stock of the Steel Corporation in 1901 had no physical property back of it, and also a considerable fraction, say from one-fifth to two-fifths, of the preferred stock was likewise unprotected by physical property. Even granting that there may have been a considerable value in intangible considerations, it is reasonably clear that at least the entire issue of common stock, except in so far as what may be termed 'merger value' may be considered, represented nothing but 'water.'"²

In other words, all the dividends on the common stock since 1901, have been paid in return for no investment of money or any other valuable thing in the Corporation. The holders of this stock in very many cases did, indeed, expend real money for it, but the original receivers of the stock, did not pay for it in the sense of putting money into the treasury of the Corporation, or adding anything to the physical property of the

Corporation. They received the common stock as a bonus or some other kind of speculative gratuity.

In view of the nature and history of the common stock, the directors of the United States Steel Corporation are evidently violating a very urgent moral and social obligation when they permit it to pay dividends at the rate of nine per cent per annum at this time. The country is in the midst of a business depression which apparently will continue for several months. Week by week the number of the unemployed increases. New enterprises which are urgently needed, especially in the field of building construction, are not undertaken, because the men who could provide the improvements are afraid that, and the men who need the improvements hope that, the present high prices will soon come down. The one immediate and fundamental remedy for this situation is that every producer and provider of raw materials and of partly finished materials should reduce the prices on his goods to the lowest possible level that will permit him to continue operations.

This principle affects a great variety of producers and products, but it applies with particular force to the producers of steel and its cognate products. For these commodities are needed in a great variety of manufacturing, mercantile and transportation enterprises, and particularly in the building industry. Consequently the most patriotic and humanitarian action that the United States Steel Corporation could perform at this time would be to reduce the prices of its products in a notable degree. Its example in this respect would necessarily be followed by all the other steel manufacturers. The result would soon be a rapid and widespread increase in the demand for this group of products and for all the goods and industrial activities which depend upon these fundamental commodities; and the end of business

² Report of the Commissioner of Corporations on the Steel Industry, pp. 37, 38.

stagnation and unemployment would very soon be in sight.

Instead, therefore, of merely reducing the common stock dividend from three and one-quarter to two and one-quarter per cent for the last quarter of 1918, the directors of the Steel Corporation should have passed the dividend entirely, and given notice that dividend payments would not be resumed until the industrial life of the country had again become normal. The holders could not make even a plausible objection, in view of the enormous returns that they have received in the three immediately preceding years. On the other hand, the saving thus affected would have enabled the Corporation to reduce somewhat the prices of its peculiarly important products. Prices could have been still further reduced had the directors adopted the policy of suspending the payment of dividends on the preferred stock, which yields seven per cent annually. Possibly this is not permitted by the laws under which the Corporation operates.

Imagine, however, the tremendously beneficial effects that would have followed the announcement by the Corporation that it had temporarily suspended dividends on its common stock in the interest of industrial activity and social well being. Hundreds of other concerns would have been constrained to do likewise, business enterprises of all kinds would have quickly revived, and the masses of the people would have come to the conclusion that, after all, the capitalistic system is operated for something higher than mere profits for its masters.

In his splendid address before the annual meeting of the National Chamber of Commerce at Atlantic City, last December, John D. Rockefeller, Jr., declared: "The day has passed when the conception of industry as chiefly a revenue producing process can be maintained. . . . Every thoughtful man must concede that the purpose of industry is quite as much the advancement of social well being as the accumulation of wealth."

This is not an overstatement of the obligations of industry. If it has any

concrete meaning it condemns the action of all those business concerns that, like the United States Steel Corporation, are striving to obtain the regular rate and even exceptional rates of interest on their investments, when "social well being" requires that prices and dividends should be reduced. The effort to keep profits up to the highest possible level at this time betrays an utter disregard of the social purpose of industry pointed out by Mr. Rockefeller. When the supreme need of the community is a temporary reduction of prices and profits until industrial activity is again restored to normal proportions, it is the obvious duty of all directors of industry to be content with a decent livelihood from their business activities, and to do without a part or even the whole of the interest that they ordinarily receive on their investments. Moreover, such a course would prove in the long run the more profitable one for the great majority of business men, inasmuch as it would greatly shorten if not entirely prevent that period of stagnation which renders impossible not only interest on business capital but the profits and rewards of active business direction.

* * *

There was recently opened in Baltimore the Bon Secours Hospital, the gift of Mr. and Mrs. George C. Jenkins, who have built, equipped and furnished the building as an expression of their gratitude to the Sisters of Bon Secours for the devoted care shown by the Sisters in nursing the members of the Jenkins family. The new hospital is provided with the latest and most perfect appliances required in hospital service and will enable the Sisters to attend surgical operations.

* * *

It is an historical fact of the greatest interest that the first officer to lay down his life for America in the war now being settled and the last were both Catholics. The first was Lieut. William T. Fitzsimmons of Kansas City, killed September 6, 1917, in France when a hospital was bombed, and the last was Father William Davitt of Holyoke, Mass., killed November 11, 1918, the day the armistice was signed.

Principles & Methods

SOCIAL RECONSTRUCTION.

BY THE ADMINISTRATIVE COMMITTEE OF THE NATIONAL
CATHOLIC WAR COUNCIL.



On attempt will be made in these pages to formulate a comprehensive scheme of reconstruction. Such an undertaking would be a waste of time as regards immediate needs and purposes, for no important group or section of the American people is ready to consider a programme of this magnitude. Attention will therefore be confined to those reforms that seem to be desirable and also obtainable within a reasonable time, and to a few general principles which should become a guide to more distant developments. A statement thus circumscribed will not merely present the objects that we wish to see attained, but will also serve as an imperative call to action. It will keep before our minds the necessity for translating our faith into works. In the statements of immediate proposals we shall start, wherever possible, from those governmental agencies and legislative measures which have been to some extent in operation during the war. These come before us with the prestige of experience and should therefore receive first consideration in any programme that aims to be at once practical and persuasive.

The first problem in the process of reconstruction is the industrial replacement of the discharged soldiers and sailors. The majority of these will undoubtedly return to their previous occupations. However, a very large number of them will either find their previous place closed to them, or will be eager to consider the possibility of more attractive employments. The most important single

measure for meeting this situation that has yet been suggested is the placement of such men on farms. Several months ago Secretary Lane recommended to Congress that returning soldiers and sailors should be given the opportunity to work at good wages upon some part of the millions upon millions of acres of arid, swamp, and cut-over timber lands, in order to prepare them for cultivation. President Wilson in his annual address to Congress endorsed the proposal. As fast as this preliminary task has been performed, the men should be assisted by government loans to establish themselves as farmers, either as owners or as tenants having long-time leases. It is essential that both the work of preparation and the subsequent settlement of the land should be effected by groups or colonies, not by men living independently of one another and in depressing isolation. A plan of this sort is already in operation in England. The importance of the project as an item of any social reform programme is obvious. It would afford employment to thousands upon thousands, would greatly increase the number of farm owners and independent farmers, and would tend to lower the cost of living by increasing the amount of agricultural products. If it is to assume any considerable proportions it must be carried out by the governments of the United States and of the several States. Should it be undertaken by these authorities and operated on a systematic and generous scale, it would easily become one of the most beneficial reform measures that has ever been attempted.

UNITED STATES EMPLOYMENT SERVICE.

The reinstatement of the soldiers and sailors in urban industries will no doubt be facilitated by the United States Employment Service. This agency has attained a fair degree of development and efficiency during the war. Unfortunately there is some danger that it will go out of existence or be greatly weakened at the end of the period of demobilization. It is the obvious duty of Congress to continue and strengthen this important institution. The problem of unemployment is with us always. Its solution requires the coöperation of many agencies, and the use of many methods; but the primary and indispensable instrument is a national system of labor exchanges, acting in harmony with State, municipal, and private employment bureaus.

WOMEN WAR WORKERS.

One of the most important problems of readjustment is that created by the presence in industry of immense numbers of women who have the places of men during the war. Mere justice, to say nothing of chivalry, dictates that these women should not be compelled to suffer any greater loss or inconvenience than is absolutely necessary; for their services to the nation have been second only to the services of men whose places they were called upon to fill. One general principle is clear: No female worker should remain in any occupation that is harmful to health or morals. Women should disappear as quickly as possible from such tasks as conducting and guarding street cars, cleaning locomotives, and a great number of other activities for which conditions of life and their physique render them unfit. Another general principle is that the proportion of women in industry ought to be kept within the smallest practical limits. If we have an efficient national employment service, if a goodly number of the returned soldiers and sailors are placed on the land, and if wages and the demand for goods are kept up to the level which is easily attainable, all female workers who are displaced from tasks that they have been performing only

since the beginning of the war will be able to find suitable employments in other parts of the industrial field, or in those domestic occupations which sorely need their presence. Those women who are engaged at the same tasks as men should receive equal pay for equal amounts and qualities of work.

NATIONAL WAR LABOR BOARD.

One of the most beneficial governmental organizations of the war is the National War Labor Board. Upon the basis of a few fundamental principles, unanimously adopted by the representatives of labor, capital, and the public, it has prevented innumerable strikes, and raised wages to decent levels in many different industries throughout the country. Its main guiding principles have been a family living wage for all male adult laborers; recognition of the right of labor to organize, and to deal with employers through its chosen representatives; and no coercion of non-union laborers by members of the union. The War Labor Board ought to be continued in existence by Congress, and endowed with all the power for effective action that it can possess under the Federal Constitution. The principles, methods, machinery and results of this institution constitute a definite and far-reaching gain for social justice. No part of this advantage should be lost or given up in time of peace.

PRESENT WAGE RATES SHOULD BE SUSTAINED.

The general level of wages attained during the war should not be lowered. In a few industries, especially some directly and peculiarly connected with the carrying on of war, wages have reached a plane upon which they cannot possibly continue for this grade of occupations. But the number of workers in this situation is an extremely small proportion of the entire wage-earning population. The overwhelming majority should not be compelled or suffered to undergo any reduction in their rates of remuneration, for two reasons: First, because the average rate of pay has not increased faster than the cost of living; second, because a considerable majority

of the wage-earners of the United States, both men and women, were not receiving living wages when prices began to rise in 1915. In that year, according to Lauck and Sydenstricker, whose work is the most comprehensive on the subject, four-fifths of the heads of families obtained less than \$800.00, while two-thirds of the female wage-earners were paid less than \$400.00. Even if the prices of goods should fall to the level on which they were in 1915—something that cannot be hoped for within five years—the average present rates of wages would not exceed the equivalent of a decent livelihood in the case of the vast majority. The exceptional instances to the contrary are practically all among the skilled workers. Therefore, wages on the whole should not be reduced even when the cost of living recedes from its present high level.

Even if the great majority of workers were now in receipt of more than living wages, there are no good reasons why rates of pay should be lowered. After all, a living wage is not necessarily the full measure of justice. All the Catholic authorities on the subject explicitly declare that this is only the *minimum* of justice. In a country as rich as ours, there are very few cases in which it is possible to prove that the worker would be getting more than that to which he has a right if he were paid something in excess of this ethical minimum. Why then, should we assume that this is the normal share of almost the whole laboring population? Since our industrial resources and instrumentalities are sufficient to provide more than a living wage for a very large proportion of the workers, why should we acquiesce in a theory which denies them this measure of the comforts of life? Such a policy is not only of very questionable morality, but is unsound economically. The large demand for goods which is created and maintained by high rates of wages and high purchasing power by the masses is the surest guarantee of a continuous and general operation of industrial establishments. It is the most effective instrument of prosperity for labor and capital alike. The only persons who would benefit considerably through a general

reduction of wages are the less efficient among the capitalists, and the more comfortable sections of the consumers. The wage-earners would lose more in remuneration than they would gain from whatever fall in prices occurred as a direct result of the fall in wages. On grounds both of justice and sound economics, we should give our hearty support to all legitimate efforts made by labor to resist general wage reductions.

HOUSING FOR WORKING CLASSES.

Housing projects for war workers which have been completed, or almost completed by the Government of the United States, have cost some forty million dollars, and are found in eleven cities. While the Federal Government cannot continue this work in time of peace, the example and precedent that it has set, and the experience and knowledge that it has developed, should not be forthwith neglected and lost. The great cities in which congestion and other forms of bad housing are disgracefully apparent ought to take up and continue the work, at least to such an extent as will remove the worst features of a social condition that is a menace at once to industrial efficiency, civic health, good morals and religion.

REDUCTION OF THE COST OF LIVING.

During the war the cost of living has risen at least seventy-five per cent above the level of 1913. Some check has been placed upon the upward trend by government fixing of prices in the case of bread and coal, and a few other commodities. Even if we believe it desirable, we cannot ask that the government continue this action after the articles of peace have been signed; for neither public opinion nor Congress is ready for such a revolutionary policy. If the extortionate practices of monopoly were prevented by adequate laws and adequate law enforcement, prices would automatically be kept at as low a level as that to which they might be brought by direct government determination. Just what laws, in addition to those already on the statute books, are necessary to abolish monopolistic extortion is a question of detail that need not be con-

sidered here. In passing, it may be noted that government competition with monopolies that cannot be effectively restrained by the ordinary anti-trust laws deserves more serious consideration than it has yet received.

More important and more effective than any government regulation of prices would be the establishment of coöperative stores. The enormous toll taken from industry by the various classes of middlemen is now fully realized. The astonishing difference between the price received by the producer and that paid by the consumer has become a scandal to our industrial system. The obvious and direct means of reducing this discrepancy and abolishing unnecessary middlemen is the operation of retail and wholesale mercantile concerns under the ownership and management of the consumers. This is no Utopian scheme. It has been successfully carried out in England and Scotland through the Rochdale system. Very few serious efforts of this kind have been made in this country because our people have not felt the need of these coöperative enterprises as keenly as the European working classes, and because we have been too impatient and too individualistic to make the necessary sacrifices and to be content with moderate benefits and gradual progress. Nevertheless, our superior energy, initiative and commercial capacity will enable us, once we set about the task earnestly, even to surpass what has been done in England and Scotland.

In addition to reducing the cost of living, the coöperative stores would train our working people and consumers generally in habits of saving, in careful expenditure, in business methods, and in the capacity for coöperation. When the working classes have learned to make the sacrifices and to exercise the patience required by the ownership and operation of coöperative stores, they will be equipped to undertake a great variety of tasks and projects which benefit the community immediately, and all its constituent members ultimately. They will then realize the folly of excessive selfishness and senseless individualism. Until they have acquired this knowledge, training and capacity, desirable extensions of

governmental action in industry will not be attended by a normal amount of success. No machinery of government can operate automatically, and no official and bureaucratic administration of such machinery can ever be a substitute for intelligent interest and coöperation by the individuals of the community.

THE LEGAL MINIMUM WAGE.

Turning now from those agencies and laws that have been put in operation during the war to the general subject of labor legislation and problems, we are glad to note that there is no longer any serious objection urged by impartial persons against the legal minimum wage. The several States should enact laws providing for the establishment of wage rates that will be at least sufficient for the decent maintenance of a family, in the case of all male adults, and adequate to the decent individual support of female workers. In the beginning the minimum wages for male workers should suffice only for the present needs of the family, but they should be gradually raised until they are adequate to future needs as well. That is, they should be ultimately high enough to make possible that amount of saving which is necessary to protect the worker and his family against sickness, accidents, invalidity and old age.

SOCIAL INSURANCE.

Until this level of legal minimum wages is reached the worker stands in need of the device of insurance. The State should make comprehensive provision for insurance against illness, invalidity, unemployment, and old age. So far as possible the insurance fund should be raised by a levy on industry, as is now done in the case of accident compensation. The industry which a man is employed should provide him with all that is necessary to meet all the needs of his entire life. Therefore, any contribution to the insurance fund from the general revenues of the State should be only slight and temporary. For the same reason no contribution should be exacted from any worker who is not getting a higher wage than is required to meet the present needs of himself and family.

Those who are below the level can make such a contribution only at the expense of their present welfare. Finally, the administration of the insurance laws should be such as to interfere as little as possible with the individual freedom of the worker and his family. Any insurance scheme, or any administrative method that tends to separate the workers into a distinct and dependent class, that offends against their domestic privacy and independence, or that threatens individual self-reliance and self-respect, should not be tolerated. The ideal to be kept in mind is a condition in which all the workers would themselves have the income and the responsibility of providing for all the needs and contingencies of life, both present and future. Hence all forms of State insurance should be regarded as merely a lesser evil, and should be so organized and administered as to hasten the coming of the normal condition.

The life insurance offered to soldiers and sailors during the war should be continued, so far as the enlisted men are concerned. It is very doubtful whether the time has yet arrived when public opinion would sanction the extension of general life insurance by the government to all classes of the community.

The establishment and maintenance of municipal health inspection in all schools, public and private, is now pretty generally recognized as of great importance and benefit. Municipal clinics where the poorer classes could obtain the advantage of medical treatment by specialists at a reasonable cost would likewise seem to have become a necessity. A vast amount of unnecessary sickness and suffering exists among the poor and the lower middle classes because they cannot afford the advantages of any other treatment except that provided by the general practitioner. The service of these clinics should be given gratis only to those who cannot afford to pay.

LABOR PARTICIPATION IN INDUSTRIAL MANAGEMENT.

The right of labor to organize and to deal with employers through representa-

tives has been asserted above in connection with the discussion of the War Labor Board. It is to be hoped that this right will never again be called in question by any considerable number of employers. In addition to this, labor ought gradually to receive greater representation in what the English group of Quaker employers have called the "industrial" part of business management—"the control of processes and machinery; nature of product; engagement and dismissal of employees; hours of work, rates of pay, bonuses, etc.; welfare work; shop discipline; relations with trade unions." The establishment of shop committees, working wherever possible with the trade union, is the method suggested by this group of employers for giving the employees the proper share of industrial management. There can be no doubt that a frank adoption of these means and ends by employers would not only promote the welfare of the workers, but vastly improve the relations between them and their employers, and increase the efficiency and productiveness of each establishment.

There is no need here to emphasize the importance of safety and sanitation in work places, as this is pretty generally recognized by legislation. What is required is an extension and strengthening of many of the existing statutes, and a better administration and enforcement of such laws everywhere.

VOCATIONAL TRAINING.

The need of industrial, or as it has come to be more generally called, vocational training, is now universally acknowledged. In the interest of the nation as well as in that of the workers themselves, this training should be made substantially universal. While we cannot now discuss the subject in any detail, we do wish to set down two general observations. First, the vocational training should be offered in such forms and conditions as not to deprive the children of the working classes of at least the elements of a cultural education. A healthy democracy cannot tolerate a purely industrial or trade education for any class of its citizens. We do not

want to have the children of the wage-earners put into a special class in which they are marked as outside the sphere of opportunities for culture. The second observation is that the system of vocational training should not operate so as to weaken in any degree our parochial schools or any other class of private schools. Indeed, the opportunities of the system should be extended to all qualified private schools on exactly the same basis as to public schools. We want neither class divisions in education nor a State monopoly of education.

CHILD LABOR.

The question of education naturally suggests the subject of child labor. Public opinion in the majority of the States of our country has set its face inflexibly against the continuous employment of children in industry before the age of sixteen years. Within a reasonably short time all of our States, except some stagnant ones, will have laws providing for this reasonable standard. The education of public opinion must continue, but inasmuch as the process is slow, the abolition of child labor in certain sections seems unlikely to be brought about by the legislatures of those States, and since the Keating-Owen Act has been declared unconstitutional, there seems to be no device by which this reproach to our country can be removed except that of taxing child labor out of existence. This method is embodied in an amendment to the Federal Revenue Bill which would impose a tax of ten per cent on all goods made by children.

Probably the foregoing proposals comprise everything that is likely to have practical value in a programme of immediate social reconstruction for America. Substantially all of these methods, laws and recommendations have been recognized in principle by the United States during the war, or have been indorsed by important social and industrial groups and organizations. Therefore, they are objects that we can set before the people with good hope of obtaining a sympathetic and practical response. Were they all realized a great step would have been taken in the direction of social justice. When they are all put into

operation the way will be easy and obvious to still greater and more beneficial result.

ULTIMATE AND FUNDAMENTAL REFORMS.

Despite the practical and immediate character of the present statement, we cannot entirely neglect the question of ultimate aims and a systematic programme; for other groups are busy issuing such systematic pronouncements, and we all need something of the kind as a philosophical foundation and a satisfaction to our natural desire for comprehensive statements.

It seems clear that the present industrial system is destined to last for a long time in its main outlines. That is to say, private ownership of capital is not likely to be supplanted by a collectivist organization of industry at a date sufficiently near to justify any present action based on the hypothesis of its arrival. This forecast we recognize as not only extremely probable, but as highly desirable; for, other objections apart, Socialism would mean bureaucracy, political tyranny, the helplessness of the individual as a factor in the ordering of his own life, and in general social inefficiency and decadence.

MAIN DEFECTS OF PRESENT SYSTEM.

Nevertheless, the present system stands in grievous need of considerable modifications and improvement. Its main defects are three: Enormous inefficiency and waste in the production and distribution of commodities; insufficient incomes for the great majority of wage-earners, and unnecessarily large incomes for a small minority of privileged capitalists. The evils in production and in the distribution of goods would be in great measure abolished by the reforms that have been outlined in the foregoing pages. Production will be greatly increased by universal living wages, by adequate industrial education, and by harmonious relations between labor and capital on the basis of adequate participation by the former in all the industrial aspects of business management. The wastes of commodity distribution could be practically all eliminated by coöpera-

tive mercantile establishments, and coöperative selling and marketing associations.

COÖPERATION AND COÖPARTNERSHIP.

Nevertheless, the full possibilities of increased production will not be realized so long as the majority of the workers remain mere wage-earners. The majority must somehow become owners, or at least in part, of the instruments of production. They can be enabled to reach this stage gradually through coöperative productive societies and co-partnership arrangements. In the former, the workers own and manage the industries themselves; in the latter they own a substantial part of the corporate stock and exercise a reasonable share in the management. However slow the attainment of these ends, they will have to be reached before we can have a thoroughly efficient system of production, or an industrial and social order that will be secure from the danger of revolution. It is to be noted that this particular modification of the existing order, though far-reaching and involving to a great extent the abolition of the wage system, would not mean the abolition of private ownership. The instruments of production would still be owned by individuals, not by the State.

INCREASED INCOMES FOR LABOR.

The second great evil, that of insufficient income for the majority can be removed only by providing the workers with more income. This means not only universal living wages, but the opportunity of obtaining something more than that amount for all who are willing to work hard and faithfully. All the other measures for labor betterment recommended in the preceding pages would likewise contribute directly or indirectly to a more just distribution of wealth in the interest of the laborer.

ABOLITION AND CONTROL OF MONOPOLIES.

For the third evil mentioned above, excessive gains by a small minority of privileged capitalists, the main remedies are prevention of monopolistic control of commodities, adequate government regulation of such public service monop-

olies as will remain under private operation, and heavy taxation of incomes, excess profits and inheritances. The precise methods by which genuine competition may be restored and maintained among businesses that are naturally competitive, cannot be discussed here; but the principle is clear that human beings cannot be trusted with the immense opportunities for oppression and extortion that go with the possession of monopoly power. That the owners of public service monopolies should be restricted by law to a fair or average return on their actual investment, has long been a recognized principle of the courts, the legislatures, and public opinion. It is a principle which should be applied to competitive enterprises likewise, with the qualification that something more than the average rate of return should be allowed to men who exhibit exceptional efficiency. However, good public policy, as well as equity, demands that these exceptional business men share the fruits of their efficiency with the consumer in the form of lower prices. The man who utilizes his ability to produce cheaper than his competitors for the purpose of exacting from the public as high a price for his product as is necessary for the least efficient business man, is a menace rather than a benefit to industry and society.

Our immense war debt constitutes a particular reason why incomes and excess profits should continue to be heavily taxed. In this way two important ends will be obtained: the poor will be relieved of injurious tax burdens, and the small class of specially privileged capitalists will be compelled to return a part of their unearned gains to society.

A NEW SPIRIT A VITAL NEED.

"Society," said Pope Leo XIII., "can be healed in no other way than by a return to Christian life and Christian institutions." The truth of these words is more widely perceived to-day than when they were written, more than twenty-seven years ago. Changes in our economic and political systems will have only partial and feeble efficiency if they be not reënforced by the Christian view of work and wealth. Neither the moderate

reforms advocated in this paper, nor any other programme of betterment or reconstruction will prove reasonably effective without a reform in the spirit of both labor and capital. The laborer must come to realize that he owes his employer and society an honest day's work in return for a fair wage, and that conditions cannot be substantially improved until he roots out the desire to get a maximum of return for a minimum of service. The capitalist must likewise get a new viewpoint. He needs to learn the long-forgotten truth that wealth is stewardship, that profit-making is not the basic justification of business enterprise, and that there are such things as fair profits, fair interest and fair prices. Above and before all, he must cultivate and strengthen within his mind the truth which many of his class have begun to grasp for the first time during the present war; namely, that the laborer is a human being, not merely an instrument of production; and that the laborer's right to a decent livelihood is the first moral charge upon industry. The employer has a right to get a reasonable living out of his business, but he has no right to interest on his investment until his employees have obtained at least living wages. This is the human and Christian, in contrast to the purely commercial and pagan, ethics of industry.—(*Signed by Bishops Muldoon, Schrembs, Hayes, and Russell.*)

* * *

There is every indication that Liberty Loan Bonds, issued during the war, will greatly rise in value with the establishment of peace. In 1888 a \$100.00 United States bond, bearing 4 per cent. interest, sold in the open market for \$130.00. In 1901 it brought more than \$139.00. The most conservative will agree that Liberty Bonds are sure to go above par in value, now that the Allies have brought the war to a victorious end.

* * *

Cabel D. Dorr, Minneapolis pioneer and a non-Catholic, who died at the age of 94 years, made the following bequest:

"To the Little Sisters of the Poor, a charitable institution of Minneapolis which I have often helped a little, I give and bequeath my stock in the Zenith

Telephone Company of the par value of \$10,000.00, to use in the charitable work, which I highly approve."

* * *

The Denver Federation of Charity and Philanthropy, which is now engaged in raising money for the various charitable institutions of the city that are affiliated with it, has arranged the following quotas to be given to its Catholic members: St. Clara's Orphanage, \$7,500.00; Queen of Heaven Orphanage, \$6,000.00; Mt. St. Vincent's Orphanage, \$7,000.00; House of the Good Shepherd, \$10,000.00; Sacred Heart Aid Society (which does "out-door" relief), \$600.00. The total being raised for all the institutions of the city is \$115,000.00

* * *

John D. Rockefeller, Jr., maintains that unorganized labor has equal rights to fair play with those of organized labor, and that all labor is entitled to representation in the industries. James P. Holland, President of the New York State Federation of Labor, asserts that organized labor has no prejudice against John D. Rockefeller, Jr., as he had done admirable things, and is sincere in his desire for the welfare of industrial workers. Mr. Holland believes that in the American Federation of Labor's reconstruction programme and in Mr. Rockefeller's plan there are the "fundamentals of harmonious reciprocity which thoughtful labor unions and thoughtful representatives of capital may meet and discuss with bright prospects of arriving at mutually acceptable understandings."

* * *

By direction of the Secretary of War, two Chaplains (one Catholic and one Protestant) are assigned to all hospital ships and naval transports returning from overseas, in order to sustain the morale of the men returning to this country.

It has been pointed out on many occasions that great work is done by the Chaplains, not only aboard ship, but when in port they have been occupied in meeting returning sick and wounded, visiting hospitals, and in general welfare work about the piers.

Social Questions

WIDE PRIVATE OWNERSHIP.

BY REV. R. A. MCGOWAN.

WHEN you have written two articles to prove the need of a certain line of action and have then been opposed in two articles; and then you write another, and get answered again, and find your opponent agreeing with your main conclusion, you feel much like a character in the series of cartoons, "O, what a grand and glorious feeling." Father Burkett has subscribed to my contention that it is definitely worth while to work for universal and efficient labor union action, and the building up of a nation of small owners banded together in guilds and united in the larger union of the nation. I am even elated over his saying that my plan to obtain wide private ownership needs revision, for I can look forward to such a revised plan from Father Burkett.

But this is a world of sweets and sour. It seems necessary that a few fleas get in the ointment. One of the fleas in my ointment is that Father Burkett still maintains that I ascribed all the physical evils of the workers to the wage-system. Had I done so I should have given, for example, the complete sickness and mortality figures of the workingmen and their families instead of the figures I did give.

Another is Father Burkett's recurrence to Carroll D. Wright's book, which, I have been informed, is out of print and just as much out of date. I still stick to Rubinow. But after all, this matter of a gradual decrease in real wages in the years before the war is not essential to my view of the wage-system; for a small improvement in their lot does not change the subjection of the

workers nor their being forced to work for a subsistence wage. But just to clinch this minor point, it might be well to quote Lauck and Sydenstricker's *Conditions of Labor in American Industries*. Their final sentence is this: "To state it conservatively, the effect of the increased cost of living has been to nullify, in large measure, the advantages gained by wage-increases and by sacrifices made by the wives of children of workingmen entering industrial employment." This refers to the period from 1900 to 1913,—about the same period concerning which Rubinow wrote.

Father Burkett wants more than strong hopes for the success of wide private ownership. But after all, strong hopes of its success are all we have, just as in the case of a League of Nations, or our continuity as a republic.

Father Burkett fears that governmental supervision of a guild system, though helping it to work well, would take away liberty of the worker. It would, of course, diminish that liberty, but would do so only slightly and would be necessary, it seems, in an era of monopolies and quasi-monopolies. That small diminution of liberty would be better than the galling economic subjection of to-day, the slavery of State Socialism, or the political autocracy of Socialism.

Father Burkett thinks, too, that workingmen would not see the differences between concentrated ownership and private ownership, nor between wide private ownership and communism. The difference is not subtle. So lacking in subtleness is it, that were wide private ownership to exist, there would be no plea for communism, and no excuse at

all for such a plea. But after all, we must make some change. It will be a change to State Socialism and its slavery, or to Socialism, or to wide private ownership. The most foolish policy is to try to keep things as they are. The most criminal is to bring about State Socialism. The impossible is to attempt communism. It is for us to do as Pope Leo wanted us to do: to influence the state so that it "will induce as many as possible of the humbler class to become owners." It is for us to help to apply wide private ownership to this new world of big business. Not capitalism with its "two widely differing castes," to quote Pope Leo again, nor State Socialism with its slavery, nor an attempt at Socialism, but a nation of labor unions of the middle class.

Workingmen the world over are growing restless. Capitalists the world over are growing just as restless. It is idle to think that capitalism, as it exists now, can long stand. It is even now in process of change. A final attempt will soon be made to make private capitalism work. It will fail, and then will come the attempt at the introduction of public capitalism or State capitalism or State Socialism or the Servile State or, in a word, slavery. Something more radical may intervene. I mean Bolshevism, or Syndicalism, or the theory back of the I. W. W. The old orthodox, which now means evolutionary, Socialism is really working for State Socialism. The world is in fearful stress. But before it is too late, the workingmen and small owners can unite to save themselves, not from private capitalism, for it will not exist long, but from State Socialism, or communism.

Catholics have been too long indifferent. They possess the key to social happiness, but they have allowed their social efforts to be absorbed by politics and charitable institutions. A realization of the evil of Socialism has not been accompanied by a realization of the evil of capitalism. We have sent anti-Socialist lecturers around the country. Have we done much to really present capitalism, as it is, to the American people, that with the coöperation of all we may be able to break it down by sub-

stituting for it wide private ownership and the guild system?

The Catholic Church has a definite social message to the world. That message consists of something more positive than the rejection of Socialism. That message, as I see it, is the saving grace of wide private ownership. If we believe it let us preach it.

Kahoka, Mo.

* * *

NATIONAL COÖPERATION CONVENTION AT SPRINGFIELD, ILL.

The most significant event in the American coöperative movement was the National Coöperative Convention which was held in the State House at Springfield, Ill., on September 25, 26, and 27, 1918, under the auspices of the Coöperative League of America. Delegates and representatives were present from all parts of the United States. Labor was strongly represented. Most of the papers and discussions were by workingmen, and the chief object of the convention developed in the formation of a national coöperative wholesale house as a medium of supply to upward of 1,000 retail coöperatives in the United States, of which number about 500 were directly represented at the convention. These retail coöperatives, it was stated by Ernest D. F. Ames, President of the Pacific Coöperative League, of San Francisco, do \$1,000,000.00 worth of business a year. The new national coöperative wholesale house will deal also with coöperative producers' organizations that do an estimated annual business of over \$200,000,000.00 in the United States, and it will affiliate with coöperatives in Canada and Mexico.

The national coöperative wholesale house would be run on the Rochdale basis, returning quarterly pro rata to consumers all profits above the actual operating expenses and a sum reserved for extensions. Its president is Dalton T. Clarke, who heads the Tri-State Coöperative Association (wholesale), of Pittsburgh.

The new organization, like the Coöperative Wholesale Society of Great Britain, will proceed to establish warehouses at shipping centers wherever

deemed necessary, and it is authorized to merge existing coöperative wholesale houses and to organize a department to establish the merger and to found a national coöperative newspaper.

Mr. Clarke, explaining the purposes of the organization, said that it was planned to base it upon the individual members—the retail Rochdale coöperative stores of America—and to admit none others as members than those formed on the Rochdale basis. These stores, he stated, feel compelled by pressure of outside influence to unite in common defence. Coöperation among retail stores in loose federations for collective buying are found to be insufficient, even when they have subscribed stock and built warehouses. The Puget Sound Wholesale, the Central States Wholesale, and Tri-State, the Pacific Coast League, and the Wisconsin Group have the difficulty with competing wholesalers and jobbers, which they believe would disappear under a unified command. This will supply the special abilities of the best men of each group—men qualified for organizing in one group, financial men in another, expert accountants in another, and shrewd buyers in others—who will give the seven groups concerned the immediate benefit of their collective experience. The organization will finally resemble that of labor unions, which are formed into State federations, with national and international bodies above them. Owned from below and managed democratically from below, the warehouses supervised by the national organization will ultimately be erected in every important center of the country. It is planned to send out organizers to raise the necessary capital, or help raise it, for the principle of self-help will be everywhere in vogue, by forming local committees who will work under the national organizers; their members will speak various languages and go from house to house in the districts assigned them, and from group to group in the work of affiliation.

Mr. C. O. Buring, of Evanston, Ill., announced that as administrator of the estate of the late Henry C. Childs, of Colorado Springs, he was prepared to put this estate to the purpose of founding a national coöperative college,

especially for the benefit of workingmen of the United States. Its purpose will be to train managers and organizers of coöperative business in the industrial centers of the country, and it is pledged to the Rochdale principle on which the British coöperatives are run.

SOCIAL SORES AND LOST OPPORTUNITIES.

BY REV. JOHN T. NICHOLSON.

It should be evident that there are three forms of concentration that menace society: concentration of population, concentration of wealth, concentration of power. The latter is to some extent a progeny of the former two.

It is a striking contrast when we see foreigners unfamiliar with our language, laws and customs embarking on the boundless prairies with their healthy atmosphere, and growing independently wealthy in ten or twenty years, while the native born with his high-pressure training and education is so often like lost goat.

The president of the Red Star Society is reported to have remarked in Denver recently that he was surprised to find so many cattle dying for want of care in the West, while so many children die for want of cattle (nourishment) in the East.

He said he had no solution. But perhaps he was young in the business. It only seems reasonable that those responsible for the public welfare should try to find a solution before the problem becomes too difficult.

Buffalo, Wyo.

✱ ✱ ✱

Bishop A. J. McGavick has urged the members of the "Big Brothers" of the Holy Name Society of Chicago, to devote themselves to obtaining all the good jobs possible for the 10,000 returning Catholic soldiers and sailors in whom the society is especially interested.

Somewhat of a sensation was caused in Berlin Sunday, January 19, according to a dispatch to the *Handelsblatt*, when the nuns from the Catholic Lyceum in Lindenstrasse marched to the polling booths in a group.

Societies and Institutions

THE ST. VINCENT DE PAUL SOCIETY OF BALTIMORE IN 1918.

BY ROBERT BIGGS.

THE society of this city is composed of 28 Conferences, 6 ladies' auxiliaries and three special committees, one in charge of the work at Bay View, one in charge of the general work of the Particular Council (the Central Office) and one in charge of the children's work at the Country Home, in private boarding homes and in free foster homes.

The society had on its membership roll during the year 370 active members, all of whom are engaged in daily avocations calling for practically their entire time during the working hours of the day, and yet they find the time to do splendid relief and constructive work in homes throughout the city.

The number of families relieved during the year was 1,217. The trouble in these families arose in some cases from sickness in others from accident and in many cases from the vicious of parents themselves, and the problems presented involved every phase of conference work. As a result of the work, we cared for during the year 451 children. We shall speak at large later on of our work among children, but it should be said here that in the vast majority of cases the care of these children devolved entirely upon the society, and the established institutions in and around the city could not be availed of for their care and support; as a consequence the society has been compelled to maintain not only a large Country Home near Catonsville, but to seek out and maintain many private boarding homes in the city and the nearby counties.

The cost of the work during the year amounted to \$64,288.82. Nearly forty per cent. of the total outlay of the year was for the care of children under our control, over \$21,000.00 of it being expended for board, clothing and other expenses directly chargeable to their immediate maintenance.

The sources from which this large sum of money was derived are interesting. \$2,085.32 was contributed by the members of the society at their weekly meetings; \$12,071.66 came from the poor-boxes in the various churches; \$18,095.27 from subscriptions; \$6,423.49 from our flower campaign; \$5,723.87 from board for children under our care paid by mothers or fathers who were co-operating with us as far as lay in their power toward the maintenance of the children.

In connection with this work, 15,388 visits were made to homes and 4,245 consultations were had at the office. Few people, unless they are conversant with the work of the society, appreciate the significance of the figures, 15,388 visits, —49 visits per day. A visit may involve a call of from 15 to 20 minutes, it may mean hours of patient inquiry; when the work is the taking of a child to the hospital or dispensary, it may mean several hours, and in cases of investigation it may mean a whole afternoon or an evening.

During the summer a father was sent to the office by his pastor to invoke our aid in the care of his children. The investigation showed that the mother was not only intemperate, but dissolute as well, and the children were living

amidst scenes of vice such as shocked the visitor and the court before whom the case ultimately came; they were found to have contracted a dreadful disease, probably as the result of exposure in the home. To work out this problem and to rescue the children, to get the evidence necessary to bring the case into court, to make the plans for the care of the children after they were recovered, involved almost the entire time of the worker for practically two weeks. The children are now under our care and the father is paying their board, but the thought which I wish to present is this, that many thousands of our Catholic people live within the security of well-regulated homes; they live orderly, quiet lives; they attend scrupulously to their own affairs and to their own religious duties; homes such as that which I have just described are so far beyond their ken that it does not enter into their minds and hearts that it is incumbent upon them to be interested in the work of the St. Vincent de Paul Society, and they not infrequently turn a deaf ear to its appeals when it asks them to be interested in it and in its work at least to the extent of becoming annual subscribers to it; and many are not even neutral about the work but are critical about the expenditure of money in the execution of the work, not, I take it, because they are parsimonious, but because they do not understand the needs of the society nor the scope of its work. The case that I have just described is typical of hundreds.

The work has its scenes of pathos as well as of vice. About a year ago a father died leaving a mother with two very small children. He had not been a large wage-earner and the savings of the family were practically exhausted in defraying the funeral expenses and the family almost at once fell into need. The mother is a correct woman, her home is well-kept and her children, a boy and a girl, spotlessly clean. In order to support the children she thought of taking a place as a charwoman in a public building. This work involved leaving the home at half-past five in the morning and getting back between half-past

nine and ten in the morning. The other child was of school age, and the mother would have to depend upon neighbors to give this child her breakfast in order to enable her to go to school, and the younger child would have to be left to his own devices until the mother returned. I ask you who are present in this audience, What do you think would be the future of these two children? What do you think would ultimately be the character of the home? I ask you if you do not feel with me that such a policy would surely lead to the making of a boy and a girl who would be a discredit to society in the future.

About twelve years ago we had almost an identical case. We then insisted that the mother should stay in her own home, doing such work as could be procured for her there, the society undertaking to supplement her earnings so as to adequately care for her and her two children. The boy grew to young manhood, a position was secured for him in a large trust company, and when war was declared he was holding very satisfactorily a responsible position with the company. He at once came to the office and told us of his intention to enlist. His mother reluctantly acquiesced, and he went to France with the first division of troops from this country served honorably throughout the campaign and in the last week of the great drive of our troops against Sedan lost his life. His sister grew up, was carefully educated and now has a very good position with another company in this city.

Do you not see the parallel of these two cases? Do you not see that one policy of dealing with the mother and her children leads to success and that the other policy leads almost inevitably to the creation of a family which will be anything but a credit to the society or to the Church, but, my friends, the policy for which our society stands, that of maintaining the home as a unit, that of keeping the mother in her home, that of supervising the home and the education of the children, calls for the expenditure of time almost without limit and the expenditure of large sums of money. Is it however, not worth while?

Please keep this thought in mind, for I shall return to it in a moment.

The criticism which is oftenest aimed at the Society is that in cases such as I have mentioned the children should be taken from the parents and placed in the established institutions for the care of children and the mother made to go to work and support her children. I earnestly appeal for the integrity of the home, I earnestly maintain that children should never be taken from the care of their own mother unless the circumstances are such as to make that course absolutely imperative, but the practical difficulty about the criticism is that the established institutions frequently do not understand the character of the problem and do not lend themselves to its solution. I do not desire in any way to criticize the administration of our institutions, but too often their policies in dealing with children are controlled by superficial facts which have little or no bearing upon the case. Only a few days ago the Society was compelled to take two children from an institution because those in charge judged of the ability of the parent to support her own children by her appearance of prosperity. Curiously enough, the institution knew that this prosperity had no better foundation than the immoral life of the mother.

During recent years the great work of caring for children has become almost the heart of the work of the entire Society in this city. To meet its responsibilities the society purchased the Hollywood Summer home property near Catonsville, and has converted it from a summer home into a well-equipped home suitable for use during the entire year. It is now in charge of the Ursuline Sisters, and at no time are there less than 50 children in the home. I want to say with absolute definiteness that the St. Vincent de Paul Society is not creating another institution, but planned in buying the Hollywood property and remodelling it to create if possible a large home with as nearly as might be a normal home life for the children. These children of school age, through the courtesy of the splendid pastor of St. Mark's at Catonsville, go to the

parochial school at that place, but the care of those under school age has been a problem. The children must not only be clothed and fed but must be provided with entertainment, care and approximately the love and affection which a normal child is entitled to have in the normal home. The ladies who are on the committee of the home are doing good work and day by day, are adding to the comforts of the home and to the great work which in my judgment it is ultimately destined to do, but I wish to leave in your minds tonight a parting thought. Children demand affection, demand the love and sympathy of adults, and those who grow to maturity without this love and affectionate interest are very much handicapped in mingling with others and in actually directing their own affairs. Is it too idealistic for the St. Vincent de Paul Society to urge and to hope that warm-hearted Catholic people will visit this home, will take an individual, personal interest in some of the children at the home and make the future of those children a matter of interest and concern? Are we asking too much if we might hope that Catholic men with red blood in their veins and that Catholic women with warm, maternal instincts in their hearts may from time to time take the direct individual responsibility for the future of the boys and the girls who come under our care, whether that be for the boys and girls taken from their homes and who must look to the society for protection, or whether it be for the boys and girls who are helped in their own homes? Is there any work which could appeal so strongly to a man or to a woman as the work which has for its ultimate aim and object the creation of character in the future members of our Church and the future citizens of a great country?



A survey by the Women in Industry Service of the Department of Labor in Indiana indicates that the ten-hour day without overtime is the rule in more than one-third of the plants. Only ten per cent of all the establishments have the eight-hour day. Working weeks as long as eighty-eight hours were found.

RETREAT MOVEMENT FOR CATHOLIC SOCIAL WORKERS IN THE DIOCESE OF NEW YORK.

BY MARY J. HICKEY.

In 1916, the Religious of Our Lady of the Cenacle at Saint Regis Convent, New York, issued invitations to Catholic women social workers to spend a day in Retreat and prayer at their beautiful Convent on Riverside Drive. About forty accepted. For not a few of these social workers, a day of retreat and thought of things spiritual was novel. Some who attended were probably not strongly attracted, but all seemed keenly alive to the advantage of a meeting of Catholic social workers to discuss problems from the Catholic viewpoint, and also to form acquaintances and bonds of fellowship.

So strong was this sentiment that the Religious determined to give Catholic women social workers of New York a frequent opportunity of availing themselves of the hospitality and spiritual advantages which the Cenacle could offer or obtain for them.

From the first meeting, the movement has gone through the crucible, so that the plans, aims, etc., of the Conferences are now more or less ones of development. In a little leaflet sent out by the Religious, the object of these Conferences is described as follows:

1. To promote God's glory in the field of social service and personal, spiritual welfare.

2. To discuss social problems of the day from the Catholic viewpoint.

3. To show forth visibly the spirit of charity among ourselves, among all our fellow Catholics, and among all forces working for the betterment of mankind.

The procedure of each meeting is: 3 P. M. Reception; 4 P. M. Conference; 5 P. M. Supper; 5.45 P. M. "Round Table," followed by Benediction of the Most Blessed Sacrament.

Round Table begins with, or to be more correct, is preceded by a short introduction by some prominent social worker. Then a general discussion takes place. It might be of interest to state that at the very first Conference the Religious proposed a retreat, but the

motion met with so little response that it was considered advisable to wait. Enthusiasm grew gradually, and the programme for 1918-1919 included a retreat.

Men and women prominent in the world of social service, and charitable enterprise have contributed of knowledge and information on various topics. Among those who gave spiritual conferences were: the Rev. Joseph A. Mulry, S.J., former President of Fordham University; Rev. William J. Kerby, Ph. D., of the Catholic University; the Rev. William A. Courtney, former supervisor of Catholic Charities, New York; Rev. Thomas J. Lynch, General Supervisor of Correction Work for Catholics, New York; the Rev. Owen Hill, S.J.; the Rev. Arthur J. Scanlan, D.D.; the Rev. James F. Cronin, C.S.P.; the Rev. Paul L. Blakely, S.J.; Very Rev. Ignatius Smith, O.P.

Among those who presented papers or reports at the "Round Table" were: Miss Teresa O'Donohue, whose name like that of her lamented mother, seems to be connected with more or less every charitable enterprise in New York City; Dr. Mary C. Tinney of Fordham University; Miss Jane M. Hoey of the Red Cross; Miss Heide of the Catholic Big Sisters; Mr. George J. Gillespie, head of the St. Vincent de Paul Society of New York; Miss Leitch of the Catholic Charities, Brooklyn; Miss Henrietta Kirch of the Red Cross; Miss Agnes Mulry of the Department of Public Charities, and others.

That the Conferences have appealed to various types of Social Workers is evident from the record kept. Therein are found the names of workers in the Department of Public Charities, Parish and Church Visitors, Hospital Visitors, Red Cross Workers, Nurses, Investigators, Settlement Workers, etc.

The benefit arising from these Conferences is surely evident to those who are acquainted with the work and needs of social workers in the field of philanthropy, charity, and social endeavor. But,

perhaps after all has been said, the most consoling thought for the Religious who have planned these Conferences is the knowledge that much effort which would have gone to waste in the spiritual life of many has been turned to the honor of the Master. At these Conferences, each worker in a particular manner, consecrates her efforts to the honor of Him Who suffers not even a glass of water, given in His Name, to go unrewarded.

Brooklyn, N. Y.

CLINICS AND HOSPITAL SOCIAL SERVICE.

The National Catholic War Council has made arrangements for the installation of clinics and hospital social service bureaus for the after-care of discharged soldiers and their families in connection with Catholic hospitals in Boston, Philadelphia, Chicago, Cleveland, Toledo, Detroit, St. Louis and Washington. Clinics and social service bureaus have already been opened in Cleveland and Washington. In each of these cities, one standard clinic with specialists in all departments will be opened within the next few weeks. To each clinic will be attached a number of social service workers.

It is planned to have the proposed clinics give emergency medical care to wounded men discharged from reconstruction hospitals whose cases are awaiting adjudication by the War Risk Insurance Bureau and also to men who suffer relapses.

Discharged soldiers who have suffered slight wounds which do not entitle them to compensation or medical care from the government, may come to the clinics for treatment. All soldiers, in fact, may come to these clinics for a period of one year after they have been discharged from the service to receive medical care and advice be given to the also the intention of the Council that medical care and advice be given to the soldiers' families for a period of one year.

The social service bureau will be a clearing house for all other Catholic agencies. The workers will be in close touch with the Catholic parishes and through the Catholic priests they can

get into communication with men who have left the military hospitals without having their compensation rights adjusted or without having taken advantage of the opportunities for re-education offered by the government. Every effort will be made to bring before these men the work of the Federal Board for vocational education and to inform them in regard to their compensation rights.

The Social Service workers will be familiarized with the provisions of the Smith-Sears Act and with the Soldiers' and Sailors' Insurance Act.

The National Catholic War Council will insist that the work of these clinics and social service bureaus be carried on in the closest possible coöperation with the local Red Cross chapter, and no action will be taken in any case without informing the Red Cross workers.

All service rendered by the clinics and hospital social service bureaus established by the National Catholic War Council will be free of charge.

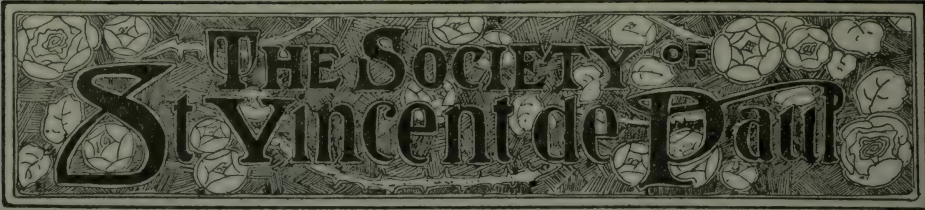
* * *

Every trade union argument against low wages and their effect upon society is packed into a chart that is part of the annual report of Miss Julia C. Lathrop, chief of the children's bureau, United States department of labor.

The chart shows that the death rate for babies whose fathers earned less than \$450.00 was 167.8 per 1,000 births, or more than one in every six. When the fathers earned \$1,250.00 or more, the death rate for their babies was 64.3 per 1,000 births, or one in 16.

The indictment against the evil of low wages that affect not only the family, but society as a whole, was made possible by an investigation in eight cities. It is based upon interviews with mothers of nearly 25,000 live-born babies.

The report says that since these figures have been gathered, wages have probably increased, but the figures recently published by the bureau of labor statistics of this department, however, showing general increases in the cost of living, afford no indication that the advantage to infant life can be at this time in proportion to the presumable increase in fathers' cash earnings.



LETTER OF PRESIDENT GILLESPIE.

February 25, 1919.

Paris, January 16, 1919.

TO THE PRESIDENTS OF COUNCILS AND
CONFERENCES.

SIRS AND DEAR BROTHERS:

The importance of the appeal of our President-General induced me to forego the pleasure of addressing you my usual letter at Christmas time. I would say, however, that the reports submitted and the attendance at the National Conference of Catholic Charities at Washington in September last all demonstrated the vitality of the Society and give evidence of the faithfulness of our members in their work. True to our tradition we have gone on, quietly but effectively rendering our service, with our membership and our activities increasing. In war relief work our members have been active everywhere, earnestly coöperating with all other relief agencies, private and governmental. Many of our members joined the colors, but as yet I am without any report as to casualties or fatalities. I pray they may prove to be few. It is of interest and a source of pride to recall the important and unusual fact that one of our Brothers, Major M. D. Imhoff of the 107th Ammunition Train, American Expeditionary Forces in France, a member of our Superior Council, organized a Conference of the Society of St. Vincent de Paul composed entirely of soldiers at the front, all of whom, both chaplain and members, are United States boys. This Conference was aggregated in January last by the Council-General as shown by the following letter recently received by our Secretary from the President-General:

SIR AND DEAR BROTHER:

Imagine with what joy, with what emotion, the Council-General approved of the aggregation of the Conference of St. Martin of the 107th Ammunition Train (American Expeditionary Forces). Contrary to custom and to avoid a double transmission we are going to send the letters of aggregation direct to Major Imhoff, whose acquaintance I recently had the pleasure of making.

Your wishes for the New Year touched us very much and we are very grateful for them. We wish all health and happiness to the members of the Superior Council and to all the Brothers in the United States. We hope that your Conferences and your Works will continue to follow in their admirable progressive march.

Receive Sir and dear Brother the expression of my affectionate attachment.

D'HENDECOURT, *President-General.*

I take the opportunity of again referring to the special letter of appeal from the President-General in behalf of the war sufferers. Replies already received indicate that our members in many widely separated sections are taking up this matter seriously and promptly. Here and there no doubt will come apprehension that because of the numerous other worthy local appeals our quest may suffer, and this feeling might cause laxity and discouragement. I hope this will not be the case anywhere. I feel certain that earnest effort will produce satisfactory results. Only to-day, as a result of this publication in the CHARITIES REVIEW, I received an individual contribution of \$50.00 from Washington. To-day I also received our first "Conference" contribution, the result of a collection by the Conference in Augusta, Ga., where \$401.75 was collected, an amount in excess of what might reasonably be looked for.

I would again urge upon the Presidents and Secretaries of Councils and Conferences to make a personal matter of gathering complete records of the members who have served the Colors in the war now closing. Not to have a detailed record for our Society files would, I think, be a reflection on ourselves, and show a lack of appreciation of those of our Brothers who went to the front. Tomorrow it will have become difficult and in a short while it will be well-nigh impossible. Do it now therefore. The record will be a source of just pride for us all. In the days to come it might be of great value to the Society and our Church generally. This emphasizes our duty.

It is becoming very clear, indeed, that the problems now confronting the country, while different from the war problems, so-called, are intricate, important and difficult. Unrest and dissatisfaction are seen and felt everywhere. It is not so much that logical, concrete objections or difficulties are presented for solution, but there exists that more dangerous unreasoning state of mind which sees injustice everywhere, which will tolerate no restraint and which, in its frenzy, would rout out law and order and tear down and trample upon all rights, individual and collective, and all the products of Christian civilization. We of the Society, know something of the sufferings and wrongs of the poor, of the evils of child labor, of the danger of women labor, of jail statistics, of the problem of the living wage, of the countless miseries that have flown from the thoughtlessness, weakness and cupidity of men and of the wrecks everywhere, who, closing their eyes on religious teachings have lost their mooring and remain a menace and danger to the rest of mankind. Aside from this most difficult post bellum problem there are the many practical tasks of rehabilitation and reconstruction daily undertaken by the National Catholic War Council, the Red Cross, the Knights of Columbus and others. In all this work our members must be up and doing, and whole-souled, thorough coöperation should be our watchword. Our sense of even-balanced justice, our sympathies for

those who suffer or are wronged, the recognized unselfishness of our services, all go to make our efforts efficient factors in leavening unjustified discontent, in promoting the solution of difficult social questions and in preserving social peace. Realize that this is a work of charity—a combination of both the corporal and spiritual—and that we will not only be pruning the trunk but laying the axe at the root, not only relieving the present want but applying principles of preventative relief by attacking the cause.

Again I would remind you of the value to the Society of the CATHOLIC CHARITIES REVIEW. Read, study and support it. In these days of social unrest the wisdom, the solidity of judgment and the vision of its editors and literary contributors will give you light and set you right on many mooted and vexatious questions. Besides, the Society section will keep you posted on Vincentian matters.

Finally let me urge you to keep to the Rule and spirit of the Society. Attend your Conference meetings and let nothing interfere with your attendance at General Meetings and General Communions. Observance of this practice denotes with unfailing certainty the real member of our Society.

Yours very sincerely in St. Vincent de Paul,

GEORGE J. GILLESPIE,
President.

**MOST REV. PATRICK J.
HAYES, D.D.**

Archbishop of New York.

The Vincentians of the City of New York have reason to feel elated and grateful at the elevation of their Spiritual Director to the high honor of the Archbishopric of the greatest diocese in the world.

Archbishop Hayes during his career as spiritual director of the Metropolitan and Particular Councils of New York, has shown a most active and personal interest in the work and welfare of the Society. At every opportunity afforded during his archdiocesan visitations he has labored zealously to secure the organization of Conferences and the

development of a better administration of the Society.

From his advent in the service of the Church in 1894 as an assistant in the parish of St. Gabriel his advancement has been most marked, and at every step he has shown that he possessed remarkable talents for successful administration and a kind and genial personality which has made him as popular among non-Catholics as among those of his own faith.

In 1895 when the late Cardinal Farley was appointed Auxiliary Bishop of New York he became his private Secretary, and he continued to fill this most important and exacting position when the Cardinal was elevated to the Archbishopric in 1902. In 1903 he was appointed chancellor of the Archdiocese and organized and was first President of the Cathedral College. In 1907 he was appointed a member of the Papal household with the title of Monsignor. In 1914 he was advanced to the position of Auxiliary Bishop of New York, and in 1913 was appointed pastor of St. Stephen's Church. In 1917 Pope Benedict appointed him Bishop Ordinary in charge of our Chaplains serving with the American forces in the army and navy, which was followed by his recent elevation to the Archbishopric of New York.

It is fitting that at this time we should call attention to a similarity of circumstances attending the relations of Archbishop Hayes and his predecessor Cardinal Farley with our Society. Each of them at the time of his elevation to the Archbishopric was Auxiliary Bishop of New York and spiritual director of the New York Councils of the Society. We had the great pleasure of continued association of Cardinal Farley with our Society until his elevation to the Cardinalate, and we hope and pray that we may also be blessed by a continuance of the association of Archbishop Hayes with our members and their work for many, many years to come.

CONFERENCE MEETINGS.

About three years ago, a new form for the making of Annual Reports was provided by the Superior Council. In

preparing this blank the Council had in view two objects. First, to ascertain the statistical results of the membership and activities of the Conferences and second, to discover by a series of questions whether the Conference was observing the requirements of our rules. It was felt that if this blank was properly used and scrutinized by the Officers of the Particular Council when filed, that it would afford a means of discovering not only the good features of the work done by their Conferences, but the shortcomings as well. Among the questions in the blank is the following: "15. Does your Conference meet weekly throughout the year? (See Rule 6 and Brief of Pope Gregory XVI.)"

An examination of the reports filed during several years past, discloses answers to this question which indicate either one of two conclusions, namely, that we have not a few Presidents of Conferences who are totally ignorant of the requirements of our Rules or knowing the Rules have unwarrantably ignored them. In either case the action of these Conference Presidents results in depriving the members of their Conferences of the spiritual advantages of membership—a very grave matter.

The following are a few of the replies recorded on Report Blanks in response to the inquiry as to whether the Conference meets weekly:

"No—we meet on the first Wednesday of each Month."

"The second and Fourth Sunday."

"Weekly except in June, July and August."

"When necessary."

"We have not enough to do to make weekly meetings necessary."

"Yes, excepting during the summer months."

"No—once a month is often enough to meet our needs."

It would seem incredible that any President should go on record as making any of the foregoing replies with regard to weekly meetings of Conferences, but since it is a fact that such replies have been made we feel it to be our duty to call the attention of the Presidents of Particular Councils and Conferences to the absolute necessity of correcting misconceptions of the Rules which tend to destroy the real object of the existence of our Society. We should never lose

sight of the fact that ours is a religious Society, and that its main purpose is the sanctification of the lives of its members and its poor beneficiaries, whom the members seek to uplift and aid. For this reason, every occasion on which we are enabled to acquire these spiritual benefits, should be utilized—and surely no opportunity to gain the only object for which we are in the Society should ever be lightly passed by or neglected.

Our Founders considered the three lines of duty constituting the particular and most essential factors of service for the attainment of our object to be:

1. Regular attendance at weekly meetings.
2. Regular weekly visitation to our poor beneficiaries.
3. Almsgiving in the secret collections at our meetings.

Our Sovereign Pontiffs have created a spiritual treasury for rewarding members who observe all these requirements. In the brief of His Holiness Gregory XVI., a plenary indulgence under the usual conditions is granted to members "present at all or three out of four of the Conference meetings held during the month."

From the foregoing it will be clearly seen that our members who are connected with Conferences which fail to meet weekly will be deprived of the opportunity to gain this indulgence, and the President of a Conference who permits the existence of a condition which deprives his fellow members of spiritual aid as the result of such neglect, cannot very well claim exemption from the charge that he has neither the interest of the Society, the Conference or its members at heart. If any further evidence is needed as to the necessity for weekly meetings, the following extracts from our Rules should certainly supply that testimony.

"This is, however, the occasion to be precise upon a point to which the Council-General attaches much importance—that is, the weekly periodical occurrence of the meetings."

"The object of our meetings is, as has been already said, to form, above all things, Christian relations among the members, and to strengthen them in piety by mutual good example. But a meeting every fortnight, and still more, every month, is inadequate to such a result, when moreover, deductions must be

made for the absences, more or less numerous, to which sickness, business or traveling, cannot fail to compel members. The result would be, that, at the end of a year, they would scarcely have seen, scarcely have known, each other; and many years may go on in this way without that Christian intimacy, which the Society has in view, being formed among the members."

"Moreover the interest of the poor are better cared for when meetings which are to be occupied with them take place every week, and the treasury of the Conference is better furnished because the collection made oftener becomes of necessity more abundant."

"The Council-General has not ceased to exhort Conferences to meet every week, as has been the rule since the commencement of the Society."

We sincerely hope that the Presidents or Secretaries of Particular Councils will carefully scrutinize the answers given to the questions recorded in the Annual Report Blank, and where they discover departure from the requirements of our Rules will take up the matter immediately with the President of the Conference in which the dereliction is noted, and use every means possible to secure for the members of that Conference the opportunities to gain the spiritual advantages of membership.

We shall later on take up other phases of the blank, in which similar statements indicating a departure from our Rules in other directions are recorded. We hope by calling attention to these matters, to bring to our officers and members the realization of the necessity for a frequent perusal of our Rules and the development of a constant observance of them.

REPORTS FROM COUNCILS AND CONFERENCES.

Central Council of Newark, N. J.—
The organization of the Society in the Diocese of Newark is composed of three Particular Councils with 29 Conferences and two isolated Conferences. There are 393 active members, 26 honorary members, and 49 subscribers. The report for the year ending September 30, 1918, shows that there were 408 families on the roll, in which were 1,683 persons, and that the visits made by the members to these families numbered 5,414. The total receipts were \$19,409.47 and the expenditures \$18,790.39.

Particular Council of Jersey City.—This Council reports a falling off in the number of families relieved, from 360 in 1917 to 238 last year, this result being attributable to the demand for labor and the remunerative wages paid, so that the families helped consisted mostly of the aged, and widows with small children. The report of this Particular Council emphasizes the fact, however, that while it met with less destitution, which of itself is something to be thankful for, "there is, nevertheless, a feature to be considered, which, as far as the Conferences are concerned, is not so satisfactory. The main work of the Society is the visitation of the poor in their homes, and with a reduced relief roll, not requiring special effort, there might be a tendency on the part of the unassigned members to fail to attend the Conference Meetings as regularly as formerly. . . . Let us not forget that we are engaged in this work not only for the relief of the poor, but also as a means of our salvation. Almost every act of the members in connection with this work is enriched by an indulgence. Even if a member has no case to present at the meetings he should make it a point to be present. When the absence of a member becomes marked, officers and members should by personal attention endeavor to hold the wavering member in the Conference. In this way they can show the brotherhood which unites us."

The Summer Home at Butler, N. J., in which children of the poor are given a much needed rest and outing, was again successfully operated, and a deficit of \$500.00 in the running expenses was made good by additional contributions from the Conferences.

One of the Conferences calls attention to that too often neglected source of revenue, the poor boxes, from which it obtained nearly \$1,000.00 last year.

A very commendable practice by members of most of the Conferences in this jurisdiction is the daily visitation to the Blessed Sacrament, an act of love and devotion worthy of imitation by every Vincentian.

Conferences reporting, 16; active members, 255; honorary members, 6;

subscribers, 18; families assisted, 238; persons in families, 1,054; visits to families, 3,377; situations procured, 43; total receipts, \$11,443.09, of which the poor boxes produced \$7,288.03, and total expenditures, \$11,502.57.

Particular Council of Hoboken.—Conferences reporting, 5; active members, 48; honorary members, 16; subscribers, 25; families assisted, 75; persons in families, 281; visits to families, 1,173; situations procured, 7; total receipts, \$4,013.47; total expenditures, \$3,692.62.

Particular Council of Paterson.—Conferences reporting, 6; active members, 55; honorary members, 4; subscribers, 6; families assisted 46, in which were 210 persons; visits to families, 499; situations procured, 10; total receipts, \$2,292.04; expenditures, \$2,576.85. One of the Conferences, St. John the Baptist, employs a trained nurse who visits the parochial schools looking after children who may need medical attention, and giving short talks on cleanliness. She has visited about seven homes daily during the year, giving them care and advice. Members of the other Conferences teach Sunday school, manage a Cadet Corps, visit the Almshouse and jails, and distribute papers and books to the soldiers in the New Jersey camps.

St. Patrick's Conference, Newark, N. J.—Active members, 5; families visited, 41; persons in families, 138; visits to families, 310; receipts, \$785.25; expenditures, \$608.10.

St. Teresa's Conference, Summit, N. J.—Active members, 30; families assisted, 10; visits to families, 55; receipts, \$875.62; expenditures, \$392.25.

Particular Council of Trenton, N. J.—The Annual Report of this Particular Council includes 9 Conferences in Trenton, 2 in New Brunswick and one each in the following cities: Atlantic City, Camden and Freehold. In these 14 Conferences there are 143 active members; 9 honorary members, and 39 subscribers. Families assisted, 132; persons in families, 566; visits to families, 2,900; situations procured, 24. The receipts were \$5,331.32 and expenditures \$4,904.72.

CONFERENCES OF BUFFALO, N. Y.

St. John the Baptist Conference, Buffalo, N. Y.—Active members, 22; honorary members, 4; families assisted, 64; persons in families, 160; visits to families, 317; situations procured, 3; receipts, \$46.00 and expenditures, \$41.00.

St. Anthony of Padua, Buffalo, N. Y.—Active members, 12; families assisted, 7; persons in families, 31; visits to families, 38; receipts, \$167.22; expenditures, \$95.46.

St. Anne, Buffalo, N. Y.—The report of this Conference shows much activity in Vincentian work. They provided Christmas dinners for thirty families, fitted out five boys for First Communion, paid for funeral expenses and for a necessary surgical operation, and expended \$405.50 for rent to keep families together. The active membership is 20, and they assisted 48 families in which were 108 persons; 254 visits were made to these families. Total receipts, \$1,548.10 and expenditures, \$1,117.44.

NOTES AND PERSONALS.

As we appear to be still in danger from contact with the germs of "Spanish Influenza" which has already caused such appalling loss of life, and whose malign influence has been so insidious and often so uncontrollable, it may not be untimely to call attention to some statistics in a recent Bulletin of the Department of Health of New York.

Some of the peculiarities noted and the conclusions drawn are as follows: "That certain institutions remained free from influenza while in others the incidence of the disease was very high, cannot be explained by geographical locations. The more logical explanation seems to be along the line of quarantine measures instituted at the beginning of the epidemic and enforced continuously and thoroughly.

For instance: at the Mission of the Immaculate Virgin, at Pleasant Plains, Staten Island, a population of 1,550 escaped infection; while at St. Joseph's-by-the-Sea, out of a population of 237, 61 per cent had influenza.

St. Agnes Hospital at White Plains, New York, had no cases of influenza;

while at the German Odd Fellows Home in Yonkers, New York, 90 per cent of the inmates were affected.

Again: St. Mary's at Syosset, Long Island, there were no cases of influenza. On the other hand, in St. Rose's Home, at Melville, Long Island, 68 per cent of the inmates suffered from the disease.

On careful investigation by inspectors of this Division, it was found that as a rule, no cases of influenza developed in institutions in which the following procedure was carefully observed:

First, Strict Quarantine.

No person from outside of the institution was allowed to visit or come in contact with any of the inmates.

Second, no visitor was allowed to leave for any child, any food, clothing or other gift.

The institutions mentioned above in which a strict quarantine was observed, and all gifts to the children refused, had no influenza, while others in the group had a marked percentage of cases.

The relation of quarantine to the disease is even better illustrated in the case of the Bethlehem Orphans and Half-Orphans Asylum at Fort Wadsworth, Staten Island, where a rigid quarantine was maintained up to Christmas Day, and no cases developed. On this day, however, quarantine was lifted, and the parents and friends of the inmates were allowed to mingle, without restriction, with the children. Within a few days, influenza developed simultaneously in all sections of the building. Out of a population of 106 children, 88 were attacked with the disease.

The Sacred Heart Orphan Asylum, Dobbs Ferry, with a population of 208, had a strict quarantine with no cases, but they lifted it to admit 18 new children, with the result that influenza followed and there were 40 cases of the disease.

A summary of the totals in child caring institutions is decidedly interesting:

	No. of Inmates	Influ- enza	Pneu- monia	No. of deaths
In-town institutions	18,362	2,495	83	49
Out of town institutions	9,080	2,095	77	26
Grand total	27,442	4,590	160	75

In other words, only 16 per cent of the inmates of all child caring institu-

tions within as well as without the city, were afflicted with influenza during the recent epidemic with the extremely low mortality of only a trifle over one and one-half per cent. The deaths of course include those due to pneumonia and other complications. We think it fair to assume that this state of affairs speaks eloquently in favor of the care that institutional children receive, both from a viewpoint of preventative medicine as well as the treatment received subsequent to the appearance of the disease."

* * *

It was very gratifying to learn that as a result of the continued active interest in the Society on the part of His Lordship Bishop Grimes, and under his direction, a Particular Council and three Conferences have been organized in the City of Oswego, N. Y. Rev. John F. McLoghlin, Pastor of the Church of St. John the Evangelist in Oswego is Spiritual Director of the Council and its officers are: President, John Doherty; Secretary, William J. Mahony; Treasurer, Thomas F. Hennessy. There are Conferences in each of the parishes of St. Mary, St. John and St. Paul, all of which are active and doing good work. The Society in Bishop Grimes' Diocese is now represented by Particular Councils and Conferences in Syracuse, Utica, Binghamton and Oswego.

* * *

We announce with regret the death on February 7th last, of John Diamond for many years President of St. Agatha's Conference in Philadelphia. Brother Diamond's life was one of activity in doing good, and in addition to his membership in our Society, he belonged to the Holy Name Society, Knights of Columbus and other Catholic organizations.

* * *

In many localities our members have taken some interest and occasionally an active part in the welfare work being carried on for our enlisted men and for their families, by the Home Service Section of the Red Cross or similar agencies. This was not only fitting but was really an obligation which any patriotic loyal American, and particularly a Vincentian, should be glad of an opportunity to assume. But now that

hostilities have stopped, there is danger that the great importance and real necessity for this kind of service and coöperation may be overlooked or thought to be no longer needed. This would be a serious mistake. The after-war problems are with us and all around us, and are more numerous and sure to last longer than those which came up during the war. The Federal Board for Vocational Education established by the Government is organized in a most systematic and efficient manner and has branches or local Boards in many parts of the country. It operates in conjunction with the U. S. Employment Service and all kinds of opportunities are offered discharged men, not only to secure positions but to fit themselves for occupations in which they may do very much better than they were doing in the positions they held before the war, and this applies equally to those who have returned un wounded and to those who have been injured. For the latter there is a special course, with compensation during the term required for its completion, which presents most favorable advantages. These Agencies coöperate with the American Red Cross, and by taking an active part in this work, Vincentians have a splendid opportunity of rendering most helpful service. It is suggested as the first requirement to get posted on the details of just what is being done along the lines mentioned and with the provision of the laws on these subjects. This can be done by writing to the Federal Board for Vocational Education, Washington, D. C., for copies of their pamphlets which are most interesting reading, and we should then not hesitate to promptly make a tender of service preferably perhaps through the local Red Cross Chapter, with the assurance that we will be gladly welcomed into the work, which in most instances can readily be made Vincentian work. If any argument in support of this suggestion were needed, we have only to remember that about forty per cent of the men with the Colors were Catholics, and that of those assisted and advised by the Red Cross two-thirds have been and will no doubt continue to be people of our faith.



Book Reviews

THE WORLD PROBLEM. *Capital Labor and The Church.* By Rev. Joseph Husslein, S.J., 296 pages. New York: J. P. Kenedy & Sons.

Father Husslein himself expresses the main features of this excellent book in the opening paragraph of the preface. "The social message of the Catholic Church is of interest to all mankind. She alone succeeded in solving the greatest of social problems in the past, and her lessons are of equal importance in the present time. Hence it is to all alike that this book is addressed. In its plain exposition of Catholic morality and its application of historic facts there is no animosity of ill will to any person, whether capitalist or laborer, Catholic or Protestant, Jew or unbeliever, but a burning desire to be of service to all."

In this critical and dangerous position of reconstruction the Catholic Church has a message for Capital and Labor, a message which she alone can give. For she alone is an absolutely impartial judge, she has the necessary exhaustive knowledge of the subject and the experience of ages. This message Father Husslein conveys and explains in all its details in his book. He takes up every question and problem in turn, faces every issue squarely, evades no difficulties or objections—though possibly tempted to do so—and like an impartial judge representing the Church, pounds the solution. He metes out praise or blame to Capital and Labor according to the merits or demerits of their position. Unlike many other books written with the "burning desire to be of service to all" it is not one-sided, that is, favorable to Capital or to Labor. Labor has rights, no doubt, but Labor also has duties as well as Capital has as is shown in the tenth chapter. Other chapters of particular interest to the

student of economics or sociology or to the social worker are: Chapter 3, Substance of Socialism; Chapter 5, Ethics of Just Prices; Chapter 7, Problem of the Middleman; Chapter 10 and 11 on Strikes; Chapters 13 and 14, Problem of Unemployment and Is there Work for All; Chapter 15, The Great Farm Problem, which is a burning question today; Chapters 19 and 20, Coöperation, etc. In every chapter the reader will find the whole problem clearly and briefly stated and the principles expounded that are to serve as a guide for the solution. Not every economist or sociologist will be in entire agreement with the author's ideas or solutions, for this is a moral impossibility in a matter so intricate and vast in its nature. All will, however, agree that the writer has himself explored the highroads and byways where Capital and Labor may be found, walked with them, listened to their bickerings, decided the merits of their case impartially and pointed out the only leadstar that will eventually guide the way to lasting peace, that is, the Catholic Church's message to mankind. The book ought to be in the hands of every social worker and even the student who is no longer a tyro in this extensive field of science, will find additional valuable information.

P. H. B.

* * *

Something like 25,000,000 articles of used clothing for needy Belgians were contributed through the American Red Cross in response to an appeal from the Commission for Relief in Belgium. The Commission announced that the clothing, approximately 10,000 tons in all, was assembled at Newark, N. J., for shipment to Belgium.

DISPENSARIES: THEIR MANAGEMENT AND DEVELOPMENT.

By Michael M. Davis, Jr., Ph.D., Director of the Boston Dispensary, and Andrew R. Warner, M.D., Superintendent of Lakeside Hospital, Cleveland, Ohio. Cloth, 438 pages. \$2.25. New York: The Macmillan Co.

Since the war has brought together many agencies, and especially those working in the field of medicine, the social side of public health is receiving more and more consideration. It is, therefore, a delight to welcome this volume on the Management and Organization of Dispensaries.

The object of the book as given in the preface is threefold:

First, to depict briefly the history and present extent of Dispensaries in the United States. Second, to be a handbook of the equipment, organization and daily conduct of Dispensaries, so as to be of practical service to Superintendents, trustees, physicians, nurses and social workers. Third, to present the Dispensary as a form of organization, not only for rendering efficient medical service to the people, but to benefit the Medical Profession by stabilizing the economic position of the average physician.

The book is divided into five sections: First, historical, giving the early history, the motives back of the movement and the present extent in the United States. Second, fundamental principles. Here the field of a Dispensary is treated, bringing out the ten essentials of a clinic and Social Service, together with its aims, purpose and necessity. Third, the buildings, the equipment and the organization together with the special departments of a clinic, such as Laboratory, X-Ray and Pharmacy, are described. Admission, record and follow-up system are discussed and efficiency tests and finance are treated. Fourth, Special Types. In this section one may find treated the Out-Patient Department of the Small Hospital, the Public Health Dispensary and the Health Center, the Specialty Center and the Pay Clinic. Fifth, Public Problems. Here problems of the Dispensary and the Medical profession, the Dispensary of the future

are treated with reference to giving and financing a better medical service for the community. A bibliography is appended where many references are furnished to special articles.

This book is of great interest not only to the trained worker but likewise to the general public. It is of special interest to the social worker in that it so skillfully combines a technical description, fundamental principles and social relations of a dispensary. It is a volume that every worker in the medical social field should have as a companion, and one which should inspire a special volume on medical social diagnosis.

J. P. B.

* * *

The amount of mortgage loans made to farmers, as shown by the balance sheet of the twelve Federal Land Banks to October 31, was \$139,378,156.00. The excess of expenses and interest charges over earnings is \$211,609.00, which is a reduction of over \$200,000.00 since the previous semi-annual statement, and amounts to less than one and one-half per cent of the present capital. Three of the banks show an actual surplus. Two of the banks began the repayment in November of the stock originally subscribed by the Government.

* * *

The Fatherless Children of France Campaign has been officially endorsed by the Philadelphia archdiocese, a letter issued by the Chancellor saying:

"The association devotes itself to the task of keeping the children with their mothers, thereby insuring that they will be brought up in the religion of their fathers. This end is obtained by paying quarterly to each orphan child a certain fixed sum. Ten cents keeps a child one day in its mother's home; \$3 keeps a child one month in its mother's home, etc. His Grace the Most Reverend Archbishop recommends this charity to the reverend clergy."

* * *

The annual statement of the Cudahy Packing Company shows net profits of \$3,376,808.58 on a capital of \$20,000,000.00 or 16.88 per cent. The sales totaled \$286,660,971.48, which is \$100,000,000.00 more than the previous year.

Contents for April, 1919

EDITORIALS	99
Social Service as a Profession.—The Revenue Law.—The Social Obligations of Capital.—The North Dakota Experiments.—To Our Subscribers.	
PRINCIPLES AND METHODS	105
Professional and Volunteer Charity. Rev. J. Elliot Ross, C.S.P., Ph.D	
SOCIAL QUESTIONS	108
Does Government Control Mean the Servile State? Rev. E. J. McCorkell, M.A.—Radical Laws in North Dakota.—Coöperative Enterprises in Seattle.—Divorce Rate Goes Up.	
SOCIETIES AND INSTITUTIONS	115
The Catholic Big Brother Movement. Rev. John B. Kelly.	
THE SOCIETY OF ST. VINCENT DE PAUL	119
The President General's Appeal.—General Meetings.—Reports of Councils and Conferences.—Notes and Personals.	
BOOK REVIEWS	127
Slavery of Prostitution. By Maud E. Miner.—Backgrounds for Social Workers. By Edward J. Menge.—The Beginnings of Science. By the Same.	

THE CATHOLIC CHARITIES REVIEW

Published the middle of every month except July and August by

THE NATIONAL CONFERENCE OF CATHOLIC CHARITIES

AT 120 WEST 60TH STREET, NEW YORK

Editorial Office:

THE CATHOLIC UNIVERSITY OF AMERICA, WASHINGTON, D. C.
REV. JOHN A. RYAN, D.D., Editor and Manager

Annual Subscription, \$1.00

Single Copies, 15 Cents

Make checks payable to *The Catholic Charities Review*

Entered as second-class matter January 13, 1917, at the Post Office at New York, New York, under the Act of March 3, 1879.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized October 8, 1918.

“Tomorrow in Human Service”

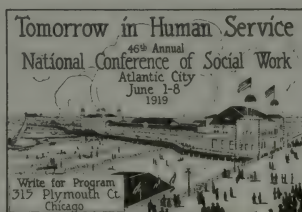
National Conference of Social Work

Atlantic City

June 1-8, 1919

Ten Divisions and Chairmen

Children	Henry W. Thurston
Delinquents and Correction	Col. C. B. Adams
Health	Dr. C. E. A. Winslow
Public Agencies and Institutions	Robert W. Kelso
The Family	Joanna C. Colcord
Industrial and Economic Problems	Mrs. Florence Kelley
The Local Community	Francis Ingram
Mental Hygiene	Maj. Frankwood E. Williams
Organization of Social Forces	William J. Norton
Uniting Native and Foreign Born	Allen T. Burns



Julia C. Lathrop, President
William T. Cross, General Secretary

Appoint Delegates Make Reservations Early

Write for Program--315 Plymouth Court, Chicago

THE CATHOLIC CHARITIES REVIEW

VOL. III

APRIL, 1919

No. 4



SOCIAL SERVICE AS A PROFESSION.

IN the January issue of the REVIEW, Miss Margaret Tucker noted the great deficiency of salaried and trained workers in our Catholic charitable agencies and activities, and suggested as a means of meeting this want the formation of an organization of women that would have some of the features of a religious community. As she points out, a community of this sort would not be a new thing in the life of the Church; for the Sisters of Charity of St. Vincent de Paul were established for outdoor work among the poor, and there are today a few communities of religious women who regularly nurse the sick poor within the homes of the latter. By far the greater number, however, of our religious communities that devote themselves to charitable work, carry it on within the walls of institutions, such as hospitals, asylums, and homes for the aged. And yet, the field of charity and social service is today greater without than within institutions. If it be possible to get semi—or quasi—religious communities to till this external field the problem of organizing them is one that demands early and serious discussion.

The actual formation of such communities must, however, await a supply of capable workers. It is only those who are profoundly ignorant of the needs

and deficiencies of Catholic charities who still think that all the work can be done by volunteers. There is no intention here of belittling or underestimating the volume or the quality of service rendered by those noble Catholic men and women who have given and are giving their time, energies, and talents gratuitously to the relief of the manifold forms of distress which characterize modern life. Nevertheless, the persons who have had most experience, and who are most efficient in these gratuitous activities are the first to realize and confess that volunteer effort is subject to three insuperable obstacles: it is inadequate, owing to the lack of a sufficient number of workers; it is uncertain because a considerable proportion of the workers cannot be relied upon to perform their allotted tasks regularly, at the appointed time, and in a systematic way; and it is relatively inefficient because most of the volunteers are without adequate training.

The need of trained workers who will give all their time to charity and social service is, therefore, primary, fundamental and exigent. We need a much greater supply than we have of persons who adopt social service as a profession, and who get from it their living. Occasionally the objection is raised that the employment of salaried and professional workers is a perversion, a degradation,

of the blessed function of charity. Giving one's time and energy in the service of the poor ought to be as gratuitous as giving one's money to relieve their material needs. Very true; but the vital question is, can a sufficient amount of gratuitous and competent service be obtained? And the answer of abundant experience is in the negative. Therefore, we must either have paid and professional service or carry on our charities inadequately and to some extent injuriously. Between these two alternatives there should be no hesitation in choosing the former.

Moreover, it is difficult to appreciate the logic of those who find, or affect to find, in the services of the paid worker something unworthy and even mercenary. It is assumed that the paid worker is restricted to a single motive. But the fact that one's occupation or vocation is also one's source of livelihood, does not shut out the higher motives of action. The salaried worker can still see in the poor, the distressed and the helpless God's unfortunate and needy children, can still feel that in serving them he is serving Christ, can still sanctify all his charitable duties by the motive of supernatural love. Even those who serve the altar live by the altar, and no one thinks of calling them mercenary because of that circumstance. Nay, even the members of religious orders who observe the vow of poverty and whose time is devoted to the care of the helpless, say, in an orphan asylum, obtain their living through this service. Assuredly the degree of unselfish and supernatural love that is to be expected and that is obtained from the members of the religious community is greater than that of which the paid worker is ordinarily capable; but this circumstance does not justify the assumption that the higher motive must be utterly wanting in the paid worker. The fact that it is combined with and qualified by the motive of getting a secular livelihood does not prove that it is non-existent. Obviously the paid worker would be able to cherish the higher and supernatural motives to a greater degree if he were to give his services gratuitously, but practically none of those who adopt social service as a profession have the financial ability

to follow this course, any more than have the members of religious orders. On the other hand, those persons who have the means of independent maintenance do not in considerable numbers adopt the profession of social service.

The paid charitable worker is engaged upon tasks that are peculiarly helpful to his fellows, and he has the constant incentive to perform them from the highest of all motives, supernatural love of God. Few secular careers afford as much opportunity for human service, and none presents duties that are more varied, fundamental, or interesting. The profession of social service ought to be very attractive to generous-minded Catholic young women, particularly to those who have obtained or are in the course of obtaining a college education. While the teacher and the nurse are peculiarly effective benefactors of mankind, neither of them is given as wide and as diversified opportunities for service as the social worker. The latter deals not merely with a single subject, such as the formation of the expanding intellect and will, or the recovery of health, but with the manifold forms of distress, with its various social and individual causes, with the ways and means of moral and economic rehabilitation of individuals and families, and with a great number of social problems and remedies. Says Dr. E. T. Devine:

"This calling, from the very nature of the work to be done in it and from the character of its leaders, makes an extraordinary appeal to the missionary spirit of the young men and women in and out of the universities who have seen the vision of a new social order in which poverty, crime and disease, if not wholly abolished, will certainly be vastly diminished, and will not exist, at any rate, as a result of social neglect, as the result of bad traditions which enlightenment can end, or of obsolete institutions which the law can change."

While we may regard this "vision" as rather highly colored and remote, we cannot deny that something approaching it is sooner or later cherished by every thoughtful social worker. For the latter does come to realize that the problem of relieving distress need not always be as great as it is today, and that very much of the misery of our time can be abolished. The well equipped social

worker has not only the satisfaction that comes to every person who alleviates human suffering, but the consciousness of attempting to make some contribution toward the abolition of the removable causes of misery. He can feel that he is doing God's work in a larger and farther-reaching way than is open to the great majority of persons outside the religious life.

It may be objected that the field of opportunity for trained workers in Catholic charities is very small, since the majority of these cannot, or at any rate do not, employ salaried workers. To this objection there are two answers: first, that if the supply of trained Catholic workers were greater their usefulness and indispensableness could be more effectively brought home to those organizations that have not yet come to realize the necessity of expert service. In the second place, it is not necessary that the Catholic trained workers should all be in the service of Catholic organizations. The majority of our Catholic teachers are not in Catholic schools, nor do our Catholic nurses take care of only Catholic patients. In several of the largest cities fully one half of the relief work of the secular organizations is done among Catholic families. The desirability of Catholic workers to administer aid to and visit these families is obvious. And it is only exceptionally that secular organizations would refuse to employ a trained worker because she was a Catholic. Indeed, the difficulty is more frequently in finding the qualified Catholic worker than in finding the position for such a worker. Recently we were asked by a pastor in a manufacturing town to recommend a Catholic young man qualified to take charge of the welfare work in a large factory. The manufacturing company had given the pastor full authority to select the person, and was ready to pay a liberal salary. We were unable to find any one, and the position has presumably gone to a non-Catholic. At about the same time we were asked to recommend a Catholic woman to take charge of the organized charity work in a large city. Here too our quest was unsuccessful. The Catholic workers that we happen to know in secular charities

assure us that there is plenty of opportunity for Catholics who are really qualified.

Some idea of the size of the field of social service may be obtained from a consideration of the fact that in 1915 there were more than 4,000 workers employed by the unofficial and private social-service organizations of New York City. This estimate leaves out of account not only the social workers in public service, but all those in religious institutions, Catholic and non-Catholic. The workers were engaged in a great variety of activities:

Institutions for children; institutions for the aged; working girls' boarding houses; homes for immigrants; other institutions for temporary relief; fresh air and convalescent homes; institutions for the defective; correctional institutions; settlements and clubs; educational agencies; relief and rehabilitation societies; agencies for immigrants; day nurseries and kindergartens; other agencies for children; correctional agencies; agencies for the defective; agencies for the sick; employment agencies; recreational agencies; research and educational propaganda; general social conditions; health; industry; education; child welfare; correction; race betterment; recreation; civic affairs.

Girls in our Catholic colleges are sometimes advised that if they wish to engage in social work they should enter a religious community. With quite as much reason, and quite as little, they should be urged to seek the cloister if they desire to become school teachers.

* * *

Although food prices showed a decline of 6 per cent during the month ended last February 15, the prices were 9 per cent higher than those prevailing in February, 1918, and about 75 per cent higher than the price average of 1913.

Price statistics announced by the Department of labor, showed that 26 of the 42 articles listed were cheaper in February than in the preceding month. The marked decreases were eggs, 33 per cent, and butter, 19 per cent. Potatoes led the twelve articles, showing an increase of 25 per cent.

THE NEW REVENUE LAW.

The most notable features of the recently enacted federal revenue law are those relating to incomes, excess profits, inheritances, luxuries, and the products of child labor. The income taxes are considerably increased; for the lowest rate is now six per cent, the normal rate is twelve per cent, and the highest rate is seventy-seven per cent. As in the law of 1917, the first \$1,000.00 in the income of single persons and the first \$2,000.00 in the income of married persons, is exempt, but the next \$4,000.00 is taxed six per cent instead of two and four per cent, as heretofore. The whole of a person's income above the first taxable \$4,000.00 is subject to a normal rate of twelve per cent. In addition to this normal rate, there is a progressive surtax, beginning with one per cent on the sixth \$1,000.00 of income, and gradually increasing until it reaches 65 per cent on that part of a person's income in excess of one million dollars. When this highest surtax is added to the normal rate, the total is 77 per cent.

These are the rates to be paid for the year 1918. For 1919 the rate on the first \$4,000.00 of taxable income will be reduced from six to four per cent, while the normal rate will be eight instead of twelve per cent; the surtaxes will remain the same.

For all incomes up to \$200,000.00 the rates for 1918 are considerably lower than the income tax rates of Great Britain, but considerably higher on all incomes over \$200,000.00.

In view of our immense war debt, the disappearances of taxes on intoxicating liquors, and the probably rapid increase in government expenditures, it is quite unlikely that the income tax rates applying to the year 1919, will be lowered for a good many years to come. The rates are far higher than ever before in the United States, yet no person would want his income reduced in order to have the benefit of the lower tax rates in the law. This is not a proof that the rates are not too high, but it indicates that men regard all the incomes affected as worth striving for, despite the heavy

tax. From the viewpoint of justice the country stands in need of the revenue rates cannot be condemned, so long as that they provide; for income taxes properly graduated are the fairest of all forms of taxation.

The excess profits and war taxes for the year 1918 vary from 30 to 80 per cent of the net incomes of business. For the year 1919 the rates are 20 and 40 per cent of the profits in excess of an exemption of \$3,000.00 plus 8 per cent of the capital. It should be observed that the rates for 1919 will continue beyond that year indefinitely, until they are repealed. This form of taxation was unknown before the Great War, but there are good reasons why it should be continued in times of peace. In the first place, it involves a minimum degree of sacrifice, since it falls upon unusually high profits; in the second place, it does not discourage industry. Only 20 per cent is taken of profits which are above the exemption (\$3,000.00 and 8 per cent of the capital) but below 20 per cent of the capital; only 40 per cent is levied upon profits in excess of 20 per cent of the capital. Now the great majority of business men do not derive nor expect to derive more than eight per cent from their investments. It is proper that exceptionally efficient directors of industry should be permitted to get more than the usual, average, or normal rate of profits, but it is not necessary that they should retain the whole of this surplus. If they do not share it with the public in the form of lower prices, they should be required to do so through the process of taxation. Incidentally, this tax will have a considerable effect in preventing the accumulation of unhealthy or "swollen" fortunes.

The inheritance, or "estates," tax affects all estates above \$50,000.00, and varies from one per cent on the first taxable \$50,000.00 to 25 per cent of the "amount by which a net estate exceeds \$10,000,000.00." While these rates are not high, as compared with those in some European countries, they are high enough in view of the additional taxes levied

upon inheritances by the several States.

The tax on luxuries applies to a great variety of articles of enjoyment, household equipment and wearing apparel; for example, chewing gum, cigar holders, pianos, carpets and rugs costing more than five dollars per square yard, men's hats costing more than five dollars each, and women's hats costing more than fifteen dollars. While taxes on consumption are unfair when applied to all articles, because they lay inequitable burdens upon persons in poor and moderate circumstances, they are not subject to the same objection when they are restricted to commodities purchased by the well-to-do and the rich. Persons who can afford to buy the articles taxed in the new revenue law, will be able to bear the burden without making an unreasonable sacrifice. One may, if one chooses, dispute the classification which counts a man's six dollar hat and a woman's sixteen dollar hat as luxuries, but one cannot, with a decent regard for the facts of life and the proprieties of language, call them necessities. At any rate, the business of the State is to impose tax burdens according to the principles of proportional ability to pay and proportional sacrifice, and these principles are not violated by the luxury tax provisions of the new law.

A tax of ten per cent is levied upon the net profits of mines and quarries that employ children under sixteen years of age, and the net profits of manufacturing establishments employing children under fourteen years of age; or children between fourteen and sixteen years of age more than eight hours a day, or six days a week, or between seven in the evening and six in the morning. The object of this section is not to raise revenue, but to tax child labor out of existence in those backward States that have refused to enact adequate and humane legislation. The intention is to accomplish by legislation what was attempted in the Keating-Owen child labor act, which was declared unconstitutional by the Federal Supreme Court. It is too bad that the evil had to be met in this way, but the method is perfectly legal and constitutional.

THE SOCIAL OBLIGATIONS OF CAPITAL.

Under this heading we discussed in our last issue the failure of the United States Steel Corporation to reduce prices at the expense of abnormal profits. We pointed out that the steel industry occupies a fundamental and determining position in the present condition of industrial depression, and that a reduction in the price of steel and its allied products is an indispensable prerequisite to the revival of business and the return of prosperity. In the latter part of March all the great steel producing corporations met with a government board in Washington, and virtually fixed a new schedule of prices for the remainder of the year. The reductions agreed upon are not large, from 10 to 14 per cent, but they are better than nothing.

Two disquieting reflections are provoked by this action. The first is that the steel manufacturers failed to reduce prices themselves, either individually or collectively, four months ago, when this course would have prevented probably the greater part of the stagnation and unemployment now existing. In other words, the steel companies failed to perform an obvious duty to society. The second observation is that the March reduction in prices was brought about by the active intervention of the federal government. While the government officials have not formally fixed a scale of prices for the private purchaser, they have determined the prices that the government shall itself pay, and all parties expect and know that these will be the prices available to the general public. It is government regulation of prices by indirection. According to the theory of competition, one or more of the several steel companies should long ago have taken the initiative in making a price reduction which all of them knew was inevitable. Yet none of them appears to have seriously considered this obvious course. They waited for some opportunity of concerted action.

Does this mean that competitive action in the matter of prices has definitely come to an end in the steel industry? Does it mean that, so far as prices are concerned, the steel business is now a

monopoly; through agreements for common and uniform action by the various companies? If so, is the country going to be satisfied with a government supervision of prices which acts only by indirection and subterfuge, and with a degree of belatedness that involves grave injury to the whole industrial life of the nation? These questions point to a problem that is fundamental, that underlies the conduct of many other great national industries as well as steel, and that neither the legislative nor the administrative branch of our government has yet begun to consider seriously.

THE NORTH DAKOTA EXPERIMENTS.

The demands and proposals of the Non-Partisan League were summarized in an editorial in the issue of the *REVIEW* for last January. Since then practically all of these have been enacted into law in the State of North Dakota. The principal measures provide for a system of State-owned mills, elevators, warehouses and marketing; a State bank in which all State funds will be deposited, which will do a general banking business, extend loans to farmers at low rates of interest, refraining from collecting interest on these loans in case of crop failure, and which already has in sight deposits of \$135,000,000.00; a State-owned home building association which will advance money for that purpose on condition of a small initial payment; State-owned and operated lignite mines; and a new tax code which exempts from taxation farm implements and improvements.

Commenting on this programme the *Nation* observes: "Doctrinaire critics may rail at its economic heterodoxy, and doctrinaire Socialists may acclaim it a victory for their dogma; but the simple fact is that a revolution has taken place in North Dakota." As compared with the customary attitude of the State governments in this country, these enactments can without undue straining of language be called revolutionary. And yet, not one of them can be condemned as necessarily in conflict with either good

morals or sound economic practice. None of them inflicts injustice upon any person or class of persons, nor unduly restricts the economic opportunity of individuals. The last statement is dependent upon the assumption that the new measures will prove in practice, as they are designed to be in theory, helpful to the large and important groups of persons on whose behalf they have been enacted. In other words, there is no intrinsic reason why these measures should not all work out successfully. Everything will depend on the manner in which they are administered. They have within them the possibilities of enormous good to the great majority of the people of the State, or they can be so managed as to cause great losses financially, and to discredit similar experiments elsewhere.

To denounce them as Socialistic will prove nothing and change nothing. The fair and prudent course is to take them for what they are, namely, very radical reforms in the interest of the farming class, and to observe carefully their practical operation and effects.

TO OUR SUBSCRIBERS.

We are in need of copies of the following back numbers: February and March, 1917; September, 1918; and January, 1919. Persons who have any of these and do not intend to retain them permanently, will confer a favor by sending them to this office, the Catholic University of America, Washington, D. C.

We venture to call attention to the variety and excellence of the contributed papers in this month's issue for the purpose of registering our conviction that there is a sufficient number of qualified Catholic social students and workers to provide us with similar articles every month. The difficulty is to get them to do it. We want more articles on the principles, methods, problems, and achievements of charity and social service from those who are thinking systematically on any of these subjects, particularly from those who have had practical experience.

Principles & Methods

PROFESSIONAL AND VOLUNTEER CHARITY.

BY REV. J. ELLIOT ROSS, C.S.P., PH.D.

SUPPOSE that two hospitals are appealing for your financial and moral support. One is conducted in a way that is considered the most-up-to-date in hospital management. All the nurses have received special training, and are professionals. That is they give their whole time to this particular work of nursing the sick, and they are paid for their work. Elaborate records are kept. When a patient is first received a full history of his life from a medical standpoint is duly written down. The physician wants to know all the diseases he has ever had. And not only that, but he inquires about his parents and grandparents, since heredity may play a part in determining the seriousness of the present ailment. And then after the man in duly ensconced in his little white bed, a nurse takes his temperature and respiration and pulse at stated intervals. All of which is recorded on a chart, together with any treatment that may have been administered.

The other hospital is run on a different plan. It is under the control of an unprofessional society. No one has had any special training for our work of nursing, and no one is employed regularly at it. Various individuals belonging to the society volunteer to take certain days. They do this at the same time that their main occupation in life is something entirely different and in many cases very exacting. Some of them, like volunteers, neglect this assumed duty at very little excuse. A matinee, a week-end trip, some home duty will satisfy their easy conscience. In diagnosing a case, no inquiry is made of the patient's past—the Angels in Heaven know that, and

that is sufficient. Nor are any records kept—for that would require money which can buy nourishing broth for the poor.

This second hospital, as might be expected, is rather antagonistic to the first. It appeals for support in the name of Christian charity, and does not hesitate to accuse the other hospital of wasting the substance of widows and orphans in paying high salaries to people with freakish ideas on the subject of record-keeping. Sometimes it will even go so far as to use the ugly name of graft. There is no need for training, it claims, because a sound loving heart is the best qualification in the world for nursing, and all the knowledge possible will not supply the want of such a heart. And record keeping is mere waste of money. All this should rather be given to the poor. With a great deal of pride the second hospital adds up what it receives from charitably minded people, subtracts the cost of administration, and claims that one hundred per cent goes to the object for which it was intended, the care of the poor. And it adds up what the first hospital receives, subtracts the cost of record-keeping, the salaries of nurses, and triumphantly exclaims: "Behold how inefficient is this supposedly modern and up-to-date hospital. Why, seventy-five per cent of what you good people are giving for the poor never reaches them at all. It goes to pay salaries and to keep unnecessary records."

There is no doubt which hospital would receive your support if by some unhappy chance one of these volunteer hospitals existed. You would give to the hospital having pro-

fessional nurses and keeping records. The charge that the money paid in salaries and record-keeping ought to buy food for the poor patients would not appeal to you. For if you are to cure a disease, you know that you must discover its cause and watch the effect of your treatment.

But while these volunteer hospitals do not exist, volunteer organizations are persisting in another field of philanthropy. Though the public realizes the need of professional nurses and of keeping records in a hospital, it does not realize the need of professionals and record-keeping in dealing with the well poor. The idea still persists that the most efficient way of helping with the applicant for assistance is to give him money or food. A physician may legitimately inquire into the disease of a patient, and keep a record of it, but for a charity worker to inquire into the cause of one's poverty is to violate the sacred secrecy that should surround the poor. Relief for the poor is always to take the one or two forms of money, food, clothing, as if a hospital were to give all its patients castor oil or treacle.

And so it happens that we have these two kinds of charitable organizations, the volunteer and the professional, very clearly defined in our present-day work. One claims that the object is not simply to give relief but to restore the applicant to ability to support himself; that it is better to get a man work than to feed him in idleness; further, that the ultimate aim is to prevent poverty, and if we are to prevent it we must know what causes it. But we can only know why people are poor by investigating. If thirty per cent of the applicants have to appeal because they cannot find work, then something should be done to create the opportunity of working. If others need assistance because they have squandered their earnings in drink, something should be done to protect them from such foolishness in the future.

Again, records are necessary in order to prevent fraud and duplication. If a man tells one story one time, and another later, he is likely to be dishonest and unworthy. If a man is already re-

ceiving help from one organization, he should not receive duplicate help from a second society.

It is unfortunately true, too, that no organization can be run successfully by volunteers in competition with professional workers. We saw that at the beginning of this war. Had we depended upon volunteers we would never have put two million men into France in a little more than a year. Even the few very devoted men who volunteered for a dollar a year were not exactly volunteers. They were not paid a salary, it is true, but they were giving their whole time to the work. The distinction between a volunteer and a professional is not in the monetary compensation, but in the strictness and permanency of the bond uniting them to the work.

Hence what we have said about volunteers in no way applies to our sisterhoods. They are professionals. They are not paid a salary, but they are tied to their work more closely than many who are being paid. Because they are to a greater extent professionals than many lay women, they are more successful. Their love of God and of their neighbor has led them to a life-long consecration to their work, whereas the lay woman frequently looks upon it as a makeshift until marriage.

Our religious communities, in fact, represent the high water mark of professionalism. The volunteers are those who offer to help them by sewing and in various other ways, and then don't work regularly. It would be a beautiful thing if all people, or a large proportion of them, who promise to do a task could be depended upon to do it. But really dependable people, that is those who will do a thing merely because they agreed to and not through any compulsion, are very rare. Most persons must be forced either through the discipline of a religious community or economic necessity.

This was demonstrated by the war. During the wave of patriotism that swept over England thousands of women volunteered to do various kinds of work without a salary. But the government found it cheaper to pay what the work was worth rather than depend on anything so uncertain as volunteers. And

while our Red Cross accomplished a great deal through volunteers, there was an immense amount of lost motion in spite of the real and assumed patriotism urging persons to work.

Fundamentally, however, the difficulty lies in a mistaken concept of poverty. As a matter of fact, poverty is a social disease. It has its causes and cure just as well as disease of the body have. Real advance can be made in treating this disease, however, only when we frankly study it. Advances in medicine are due to discovering the causes of disease and eradicating them, rather than to an improvement of method in actually treating sickness. More benefit has come from preventing yellow fever by exterminating mosquitoes, than by administering quinine to people who had already contracted it; more good is accomplished by draining swamps, purifying water supplies, taking proper precautions in preparing milk, than in dosing people with drugs after they have typhoid; it is better to vaccinate against smallpox than to know that patients should be treated in a red light.

This scientific attitude towards poverty is just as necessary as towards disease. And a discovery of causes in the one case is as possible as in the other. Merely to give temporary relief in the shape of food and clothing is like merely giving morphia to sick persons.* The strong constitutions of some people would probably throw off the disease in time, but many would develop into chronic invalids. And in the case of the poor, some with especially strong characters will become self-supporting again even with this treatment, but many will become paupers.

Trained professional workers and record-keeping are as necessary in treating poverty as they are in treating tuberculosis. The sooner we realize this the better. When you can get both professionalism and Christian charity together, as in our religious communities, so much the better. But do not be deceived by certain catch-words of a sentimental imitation of real Christian charity.

Austin, Texas.

* * *

One of the most important actions in

the history of the Knights of Columbus was taken unanimously by the supreme board of directors.

The K. of C. have determined to carry the welfare work they have been doing for soldiers into civil life, still retaining the slogan, "Everybody Welcome," and night schools will be established, trades taught and recreation centres built.

Beginning first in the large cities, particularly for returning soldiers, it is expected to bring the work to every place where councils of the order are established. The work is the most important ever undertaken by any Catholic fraternal order, and in time will even surpass the K. of C. war efforts.

* * *

Thirty-four women were elected as delegates to the German National Assembly. The Majority Socialists elected 15, the Independents 3, the Democrats 5, the Center 7, and the Conservatives 4. The National Liberal party was the only party to elect none.

* * *

A university "chamber of commerce" has been organized by the Rev. John H. O'Hara, of the School of Commerce at Notre Dame, Ind. The new organization is made up of members from all parts of the United States and from several South American countries.

* * *

Conversion rates for government war risk insurance averages 30 per cent lower than rates for similar policies in private companies. They are based upon the American experience table of mortality, with interest at 3½ per cent, figured on a monthly basis.

The low rate allowed by the government and the special disability clause, providing that the policy shall be paid if the insured becomes totally disabled, regardless of his age, are granted only to soldiers and sailors holding regular term policies issued under the war risk act, the maximum amount being \$10,000.00. If death occurs after an annual premium is paid, refund will be paid for all except the current month, a new feature and differing from private insurance policies, which allow no refund under such conditions.

Social Questions

DOES GOVERNMENT CONTROL MEAN THE SERVILE STATE?¹

BY REV. E. J. MCCORKELL, M.A.

AT the present day there is a manifest tendency for the state to take over the regulation of many things hitherto left to the control of the individual. This represents a reaction from the extreme individualism, which was reached in the middle of the nineteenth century, and which proved inadequate to meet the demands of social justice. The pendulum has been swinging the other way for many years and has now passed the perpendicular.

Against this tendency voices of protest and warning have been heard. The phrase, "Omnipotent or Absolute State," has been employed to characterize the social organization we are constructing for ourselves, a term which sounds harsh in the ears of a democratic people. Indeed many have not hesitated to use the reproachful term of *servitude*. The most distinct contribution to this volume of protest has been made by Mr. Hilaire Belloc. It is the purpose of this paper to expound and criticize this contribution.

Mr. Belloc predicts the servile state. He contends that society is slowly but, inevitably, reassuming the structure it possessed at the beginning of the Christian era, resting on slavery as its economic basis. He introduces in support of this view two *a priori* arguments. (1). Our civilization was originally servile. Our European ancestry took slavery for granted and never doubted that it was normal to all society. This could not have been had there not been something in it, good or evil, native to

our blood. (2). The ancient servile state was dissolved by the Christian faith, whose principles of the fatherhood of God and the brotherhood of man gradually permeated the thought of the time. But in our own day the faith is decaying. What more natural than that we should return to our former condition?

But his chief reliance is upon an examination and interpretation of the present trend of social reform. The present organization, the Capitalist State, in which there is limited ownership on the one hand and exploitation of the masses on the other, he characterizes as unstable because it is subject to two very severe strains. There is first of all a divergence between theory and fact. We boast that we are a free people, and our laws assume that we are such. They aim to guarantee us freedom of contract and to protect us against fraud. Yet how seriously is our economic freedom curtailed by monopolies, and how many forms of fraud are not and cannot be punished! Our true master to-day is not the sovereign power of the state, but the capitalist. This moral strain, arising from the divergence between what are laws and moral phrases pretend, and what our society actually is, makes of that society an utterly unstable thing, for spiritual conflict is more fruitful of instability than conflict of any other kind. In the second place, under capitalism there is no security in human life. The wages of the proletariat tend to gravitate downward to a level barely sufficient to support life, and sickness brings him face to face with starvation. Is it any wonder that the proletariat

¹ *The Servile State*. By Hilaire Belloc. London, 1912.

should be restive in the toils of such a system?

The Capitalist State, is, therefore, unstable. It is tending to stability, as a body not in equilibrium tends to assume a position of equilibrium. A wider distribution of property would furnish the required stability, but *de facto* the movement has gone along the path of collectivism. In our own day, however, collectivist reform has been deflected, and is evolving the Servile State.

What is the precise nature of this Servile State? From an analysis of the ancient institution of slavery, Mr. Belloc constructs the following definition: "That arrangement of society in which so considerable a number of the families and individuals are constrained by positive law to labor for the advantage of other families and individuals as to stamp the whole community with the mark of such labor." The essential elements in this definition are easily discernible: compulsion by positive law on men of a certain status to labor for the advantage of others; and such compulsion enforced in the last resort by powers at the disposal of the state. Such was the form of society at the beginning of the Christian era. Such is the form it is gradually reassuming in our own day.

The collectivist movement has spent its force. It has provoked into existence the social reform movement which aims at the same general ends in ways much more consonant with current prejudice. How so? The collectivist or Socialist is out to cure the destitution which the prevailing system causes in great multitudes, and the harrowing insecurity which it imposes upon all. He regards the public ownership of the means of production as the only feasible way of attaining this end. He hints at confiscation, but when he comes to act he finds it impossible. Arraigned against him are the giant forces of capitalism, and the inertia of the present arrangement of society which is based upon it. He is confronted, likewise, with a widespread conviction that, somehow or other, private property is a moral right. He therefore resorts to the expedient of buying out the capitalist. But once again he is foiled. It is a financial impossibility to buy out all the

capitalists. The social reformer, the practical man, as Mr. Belloc calls him, offers a much more feasible way of remedying the social ills, and the Socialist willingly acquiesces. Thus the Socialist and the practical man unite in a single course of action. It is this course of action which produces the Servile State.

The precise steps by which this phenomenon is being accomplished are now to be pointed out. There are two. The first consists in the legal measures which are being introduced to palliate the wretchedness of the proletariat, of which social insurance and the minimum wage are types. Such forms of law make a distinction between the capitalist and proletarian classes. They are specifically directed to the benefit of the latter on the clear assumption that they are economically impotent, and so require the aid of the state. It is an obvious fact that in our society as at present constituted, which Mr. Belloc calls the Capitalist State, the vast majority are proletarians, and their condition is, in truth, little better than slavery. The effect of the legislation at present in question is to give express recognition to this situation, to accept it as a fact, and to insure its permanence. It will mean an abandonment of the principle that laws are for all citizens. The state will henceforth legislate avowedly for the proletarians, will indulgently take them under its care, and fence them round with such protecting rules and regulations as to keep them securely there. It is not that these two laws which we have mentioned as examples will of themselves establish the Servile State. They are, to be sure, of a servile nature, but the point to be noted here is that they are symptomatic. They are, by all the signs of the times, the vanguard of an imposing array of laws which are the same in principle, and which will securely buttress their victims in the position of dependence they now occupy. This increasing multiplicity and complexity of legislation, which has already occasioned much alarm, will victimize the proletariat only. They shall be catalogued, and tabulated, and hedged in on every side by legislation, and the complex and ponderous system thus

created for their benefit will in a very short time crush beneath its burden all spontaneity and enterprise. They will be killed with kindness. Their wages, hours, conditions, prospects, health, wealth will each be defined, whilst to the employing class, whom these laws do not touch, will be left the unlimited possibility of the indefinite. Herein we find all the elements of the Servile State. The proletarians are working for the capitalists. A larger or smaller output will not affect their remuneration, which is fixed and definite. It is the capitalists who stand to gain. They will not lose. If there is any prospect of this alternative, owing to delinquency of the workers, compulsion will be applied; for the guarantee of a sufficiency and security logically involves the principle of compulsory labor. Finally these relations are created by law, and so maintained in the last analysis by powers at the disposal of the state.

The second step by which the Servile State is being reestablished, consists in municipalization or nationalization of public utilities. The state purchases new stock or assumes possession of the existing stock through the agency of a loan to be paid back in instalments with interest. The theory is that the instalments may be met out of general taxation, and the interest out of the profits. But, says Mr. Belloc, this effort to shake the power of capitalism is futile. We are borrowing faster than we are paying back, and already European municipal and national debts, occasioned by these experiments, are of such magnitude that the profits do not equal the interest. The result is that the state is becoming daily a more helpless creditor to the capitalists, who, as parasites, are battenning upon its moribund frame.

By these two steps, therefore, the return of the Servile State is being actively fostered. Nor is there any opposition on the part of those who are to be the victims. On the contrary they welcome the change. They long for a sufficiency for the present and a security for the future, which the present arrangement of society denies them. The unrest among these very ones, the dispossessed, was long the hope of the Socialist. The

satisfaction with which they now contemplate the increasing beneficence of the state is the despair of him who would prevent their return to slavery.

Such is in outline the view of Mr. Belloc, and the reasoning with which he supports it.

In beginning a general criticism of the foregoing we may profitably revert to an observation that has already been made, *viz.*, that there has been on the part of conservatives a rather general use of the term slavery to stigmatize the programmes of social reform offered by the more advanced of their opponents. Doubtless the term has been used in a loose sense to signify a minimum of personal liberty, and a maximum of state-control. It has been applied to collectivism in all its forms, the charge being that the Collectivist State would allow the individual such little control over his own life as to make him virtually a slave. This doubtless is a just criticism. But the same charge has been levelled against the multiplication of laws by which the sphere of the state is constantly being enlarged. Mr. Belloc, therefore, is not the first to use the term servile, but in the precise form of this servility which he predicts, he is quite original. In the two cases cited the individual is conceived to be a slave to the state as master. This is a slavery, if you like, but it is a slavery of a new kind, without precedent in history. We should naturally expect Mr. Belloc as an historian to have the historical concept of slavery, and to apply the term, not in the loose sense which has hitherto had such a vogue, but in the definite scientific sense of history. The expectation is verified. The state is not the master in the servile society which Mr. Belloc believes imminent. There is a class of masters, the capitalists, even as there was a class of masters, and not a single master, in the ancient institution of slavery. It is important to grasp this point. It is essential to an intelligent criticism of the matter under discussion. Mr. Belloc does not mean merely that we are drifting towards a social organization which will be irksome, intolerable, and revolting to self-respecting persons. He insists that we are reestablishing the

ancient servile state with all the elements essential to that institution.

With this preface we may go on to a consideration of the arguments in the order set down. In the first one Mr. Belloc takes note of the fact that our civilization has passed through the servile stage in the course of its development and suggests the inference that history might conceivably repeat itself. Slavery, he reminds us, was not something artificial; foisted upon humanity, but a perfectly natural stage in the evolution of society, answering to certain tendencies in human nature, which, though counter-balanced or starved at any time, might possibly reassert themselves. It is an *a priori* argument purely, and was not intended to be of positive value. Its purpose was merely to undermine the position of those who, looking upon slavery as an utterly abnormal condition effected by brute force and barbarism, think that the present era of enlightened democracy is absolutely proof against it. The sober truth with which it would acquaint us is that, as slavery, once widely in vogue, was tolerated and even in a measure tolerable, so intolerance is not of its essence. This sounds strange to those whose concept of slavery is colored largely by the abuses it is known to have possessed. It prepares us for the warning that, though the proletariat may welcome the efforts of the state to make their position more tolerable by legislation, they may nonetheless be drifting into slavery. This point is clearly made, and to this extent the argument, which at first blush looks like mere verbiage, justifies itself.

We pass on to the second argument, wherein Mr. Belloc pleads that, as the Christian faith weaned men from slavery to freedom, so the decay of faith in our own day reverses the process. The antecedent proposition will readily be granted. There is no doubt that the whole process of the extension of political freedom right down to our own day has been profoundly influenced by Christianity. Clearest of all, however, is its share in the emancipation of the slave. Slavery did not perish by a frontal attack. It disappeared through a fermentation of ideas which the new religion

contributed to contemporary thought. Its intellectual basis was undermined by the concepts of the fatherhood of God and the brotherhood of man. We are not free to doubt this in face of the evidence. We may doubt, if we will, that Christianity was the only influence at work. Bluntschli, whilst giving the religion of Christ great credit for the change, assigns a major influence to the Teutonic spirit of freedom, and to the progressive spirit of humanity. It is not necessary here to examine the truth of this opinion. It is not necessary to discuss the hypothetical question as to whether, in the absence of Christianity, slavery would have been abolished. It is sufficient merely to ask: even if faith were the sole influence in question, is it logical to suppose that a decay of faith would reverse the process? The deposit of faith contains many truths which are not above reason, and which therefore might conceivably persist were Christianity completely supplanted by rationalism. The Christian religion has undoubtedly done much to promote civil liberty. Yet a survey of world-politics at the present time convinces us that democracy and Christianity are not convertible terms.

And yet, though the reasoning is not accurate, we will not reject the argument as valueless, if we remember that Mr. Belloc is only speaking of tendencies. In any case the conclusion is very near the truth. If ever a state of slavery is effected by the gradual interference of the state with individual liberty, (and many have predicted it), the decline of religion, so widely deplored in our day, will be primarily responsible. It is the weakening of the bonds of religion that explains the present trend of social reform activity. The same amount of trust cannot be placed in men as formerly. Not so great a levy can be made upon their honesty. A lesser degree of altruism is to be looked for. And so the state in self-defence is constrained to provide physical and material sanctions where religious ones are no longer operative. Hence the increasing number of laws deplored by many prudent men.

This influence of faith has been subtle. There is another which is more tangible.

There is a casual relation, Mr. Belloc claims, between a certain specific attack on the faith, and the present tendency to reestablish slavery. This attack was the seizure of the monastic lands of Henry VIII., an attack of pillage which, he maintains, is the true origin of the Capitalistic State, from whose instability we are seeking refuge in the Servile State. The reasoning is somewhat as follows. Before the time of Henry VIII. already a portion of the land of England, (probably one-third) was in the hands of a comparatively few men. When the great schism took place the major portion of the monastic lands passed into the possession of these already powerful landowners, bringing the proportion as high as one-half the total land of the realm. At one fell swoop, therefore, the great bulk of the population were made proletarian, and the process of exploitation, so distressing in our day, began. When the Industrial Revolution broke upon English society in the beginning of the last century, it found ready to hand the elements from which in, a Capitalistic State, inevitably resulted. It found a comparatively small number of wealthy men, the landowners, who naturally supplied the capital, and it found a proletariat from whom the instincts of property and coöperation had been obliterated, and who were already familiar with the phenomena of exploitation. Society thus assumed the capitalistic form in England, and carried this form with it to the other countries to which it spread. It is the contention of Mr. Belloc that, had the Industrial Revolution come upon England in the Middle Ages, when there was a fairly wide distribution of property, it would have taken the coöperative instead of the capitalistic form. "The evil (of capitalism) proceeded in direct historical sequence, proceeded patently and demonstrably from the fact that England, the seed-plot of the Industrial System, was already captured by a wealthy oligarchy before the series of great discoveries began." The capitalist society of the present day "gradually developed from its origin in the capture of land four hundred years ago."

There is a great deal of truth in this

view, but some corrections must be made. Undoubtedly the appropriation of the monastic lands was an important factor in the development of those conditions which made inevitable the Capitalist State. First, the number of the proletariat was thereby greatly augmented. Second, as soon as the land passed out of the hands of the Church customary rents were superseded by competitive rents. Third, the concentration of so much land in the hands of a small number of persons had the effect subsequently of making the landed property a condition of political power and social prestige, thus creating an additional motive for the formation of large estates. This explains how in the eighteenth century the yeoman class practically disappeared, those whose ancestors had been freeholders for centuries going to swell the ranks of the dispossessed and the exploited.

But there were other factors at work which Mr. Belloc ignores. There was, even before the Reformation, a tendency for coöperation to become competition. The best proof of this is that the guilds were compelled to legislate against it. Furthermore, the industrial associations of the sixteenth century, both in England and on the continent, were compelled, as Unwin shows, to frame strict regulations to prevent the bulk of the capital from falling into the hands of individual partners. The tendency to exploitation was also evident before the Reformation. Unwin shows that it had come to pass in the fifteenth century that the masters of certain crafts were able to keep their journeymen permanently in that position of inferiority, without the hope of ever becoming masters. Thus the tendency for coöperation to become competition has no necessary relation to the pillage of the monastic lands. Whether the guilds, if left undisturbed by the religious upheaval, would have continued indefinitely to counteract this tendency is extremely doubtful. Customary rents would have disappeared gradually with the progress of agriculture and the enclosing of the common lands. On the whole, therefore, it does not seem clear that the course of history would have been very much altered, had the

monastic lands been left untouched. A wider distribution of property would have greeted the Industrial Revolution, but a distribution by no means even. Exploitation would not have been so universal or thorough, but there would have been exploitation, and a great deal of it. We do not contend that these conditions were inevitable, the necessary result of economic evolution. They were the joint product of several causes, more or less free. But of these, the sacrilegious appropriation of the monastic lands of England was only one.

St. Michael's College, Toronto.

(TO BE CONCLUDED.)

RADICAL LAWS IN NORTH DAKOTA.

Following is a brief statement of the principal laws enacted at the recent session of the legislature of North Dakota, under the direction and control of the Non-Partisan League:

First. A bill creating the State-owned mill, elevator, warehouse, and marketing system under which the State can engage in the business of manufacturing and marketing farm products, and can establish a warehouse, packing plant, elevator and flour mill system under the name of "The North Dakota Mill and Elevator Association." The bill gives the State the right to enter the flour-making field and endeavor to compete in Eastern markets with the great organizations in the milling sections of the country. The State can also enter the marketing business and tentative plans for a State marketing system are already being worked out.

Second. A \$5,000,000.00 bond issue to start this enterprise. Through the State-owned bank of North Dakota the scheme will be financed after the \$5,000,000.00 bond issue has been exhausted.

Third. The State-owned Home Building Association, through which any person can secure a \$10,000.00 farm or a \$5,000.00 town home by making a small payment down, the balance to be amortized by monthly instalments covering a period of twenty-five years. A bond issue of \$5,000,000.00 is being floated for this enterprise and additional

funds will be supplied by the State Bank of North Dakota.

Fourth. A \$10,000,000.00 bond issue to supply which the State-owned bank will lend to farmers at low rates of interest. An interesting feature of the bill is the provision that in case of crop failure the State shall refrain from collecting the interest due. On an average North Dakota has three poor crop years out of each five. The fund available for farm loans is not limited to the \$10,000,000.00 secured through this bond issue as the entire resources of the State-owned bank are available if its directors choose to use them for that purpose.

Fifth. State-owned and operated lignite mines, which promise to give the farmer cheap fuel. A large bond issue finances this enterprise.

Sixth. The State-owned bank which will handle the State school fund and \$10,000,000.00 rural credit fund, act as depository for all State utilities, the building and loan association and all public funds of the State, counties, cities and districts, will in addition do a general banking business, receiving deposits from and making loans to banks, firms, corporations, associations, and individuals. Already estimated resources of \$135,000,000.00 are in sight.

Seventh. A new tax code under which different classes of property will be taxed at different rates. All land, railroad property, public utilities, business blocks and bank stock are to be assessed at 100 per cent; town residences and merchandise stocks will be assessed at 50 per cent, while farm implements, machinery and improvements will be exempt from taxation. The new code also provides for a State income tax levied on incomes of all kinds.

Eight. A bill to create public revenue for a Non-Partisan League paper in each county. The measure provides for one official paper in each county which shall print all court and public notices, State reports, etc. No other paper can obtain this class of printing. A State Printing Board controlled by the Non-Partisan League will designate the official paper in each county. League members admit that funds of at least \$6,000.00 per annum will accrue to each county league

paper. They hope that the bill will eventually silence the opposition press by killing at least 200 small weeklies in the State through depriving them of publication notices.

Ninth. Under the so-called "Immigration Bill" a fund of \$200,000.00 is made available for spreading the propaganda of the Non-Partisan League in other States. League leaders admit that the fund will be used to "offset misrepresentation which has been made concerning North Dakota and the Non-Partisan League in other States." It is generally acknowledged that the official publicity agent of the Non-Partisan League will be appointed immigration agent and will supervise the expenditure of these \$200,000.00 for League publicity in other States.

COÖPERATIVE ENTERPRISES IN SEATTLE.

Scarcely more than a year ago organized labor of Seattle, came to the conclusion that coöperative distribution, with the consequent increase of purchasing power, was necessary to complete the work of trades unionism. Then, as the "Coöperative Consumer" puts it, "labor went to it." Its Coöperative Society took over the City Market. The members provided a paid-up capital of \$41,000.00. During the first thirty weeks the Society did a turnover of \$500,000.00 and now their business averages \$70,000.00 a month. The net profit made the first seven months was \$20,000.00. The coöperators of Seattle have their own slaughter house where they kill the live stock supplied by their own farmer-members. Most of the fruit and vegetables are supplied by their own members who live in the surrounding country. Their market is a concrete building with its own ice plant, and cold storage in the basement.

The coöperators of Seattle have also already started, and have in process of development, a laundry, printing house, milk condensary, shingle mill, fish cannery, and recreation house. The relations between the coöperative organization and the trades unions are of a most intimate and cordial character. The boilermakers contributed to the capital

\$12,000.00, the machinists \$1,800.00, and the laundry drivers, steel workers, structural iron workers, teamsters, butchers, steam engineers, street carmen and truckers \$500.00 each and other unions smaller amounts.

DIVORCE RATE GOES UP.

Approximately one out of every nine marriages in the United States is terminated by divorce, according to recent figures compiled by the bureau of the census.

The marriage rate in 1916 was 1,050 per 100,000, or nine times as great as the divorce rate of 112 per 100,000. The marriage rate in 1906 was 1,020 per 100,000, showing the marriage rate to be increasing considerably slower than the divorce rate.

Excluding South Carolina, where all laws permitting divorce were repealed in 1878, the three lowest divorce rates in 1916, for which year returns are now complete, are shown for the district of Columbia, North Carolina and New York, where the rates were 13, 31 and 32 per 100,000 of population, respectively. The highest rates were returned for Nevada, Montana, and Oregon, which show 607, 323 and 225, respectively.

In all States except Maine, West Virginia, South Carolina, Alabama, Mississippi, North Dakota, South Dakota and Colorado the divorce rates were higher in 1916 than in 1906. In 31 per cent of the cases in 1916 the divorce was granted to the husband, while the husband's rate in 1906 was 67 per cent.

Desertion is shown to have been the cause for about 38 per cent of the divorces. Among other leading causes were cruelty, infidelity and failure to provide.

In 1915 the Legislature in the Philippines enacted a law providing for the organization of agricultural credit coöperative associations. As a result 74 of these associations were formed and are doing a great deal for the farmers in helping them to raise money for the purchase of livestock, seeds, machinery, fertilizers, etc.

Societies and Institutions

THE CATHOLIC BIG BROTHER MOVEMENT.

BY REV. JOHN B. KELLY.

*Spiritual Director, Catholic Big Brothers,
New York.*

MOST men can look back and find that success or failure in life, moral or financial, can be traced to the influences that surrounded the impressionable years of boyhood and early youth. There is no phase of humanity more loveable than boyhood. Rarely is a boy inherently evil; rarely is malice to be found deeply rooted in the heart of the average youngster. But no one is more susceptible to good or evil surrounding than he. A boy imitates by instinct. He likes to find a hero whom he can worship or emulate; whether the hero be St. Ignatius or Jesse James, and the trend of his future is largely dictated by those influences which surround him when he is in the most plastic period of life.

A body of laymen in New York organized themselves in May, 1916, with the idea of coming into close association with the Catholic youth of the city. So intimately did they desire to enter their lives that they chose to be big brothers to the boys rather than assume the attitude of father and son. The men wanted to be different from the boys only insofar as years had given them the advantage of greater experience, and the stability of manhood.

In looking about for a place to begin their activities they found that boyhood presented its most urgent appeal in the Children's Court. They had organized on the broad principle of promoting the moral, mental and physical welfare of Catholic youth, but they left the Ninety and Nine for the present, like the Good

Shepherd, to go out after the one who had strayed. In the Children's Court the so-called "bad boys" were arraigned daily. The Court termed them "juvenile delinquents," not criminals. The sight of a boy fourteen or fifteen under the shadow of a court sentence made a compelling appeal to them. Life had hardly begun for these lads and they were already a failure unless some one took a deep personal interest in their behalf.

The Children's Court tries delinquents under sixteen years of age who may have been guilty of any act contrary to law except murder. Most of the cases show that the boy is not inherently malicious. He is usually the product of parental neglect, lack of understanding, or of some external influence that made him the subject of the court. He is brought in as ungovernable in the home, or a disorderly element in public. At any rate he is in a very precarious condition of life, and the disposition of his case may be the making or the marring of his whole future. The court is desirous of bringing him through this crisis of life unharmed, and to-day it is a judicial triumph in the Juvenile Court to save an offender with successful results from the punishment of his crime.

There was a time when the State endeavored to correct its juvenile delinquents by sentencing them immediately to an institution for that purpose. They were committed to the New York Reformatory, the House of Refuge, the Workhouse, and, in the case of the oldest boys, even to the Penitentiary. It was

found that incarceration in these reformatories rarely reformed boys. They were removed from the opportunity of crime, but not from the influence of associates criminally inclined. They came into contact with boys of the same class, if not worse than those who had been the occasion of their breaking the law in the beginning. There was no change in moral surroundings, and as is inevitable, the most criminally inclined boy exerted the influence of evil knowledge over the novice in crime. It happened too often that they came out of these institutions with a brand upon their souls and confirmed in crime by association with the wiser and craftier boy.

Then came the time when the State adopted a system which gave the boy another chance before being committed to an institution. He was warned to keep away from the influences that had led him to juvenile indiscretions, and a guardian was assigned to him by the Court whose aim it was to replace the old influence for evil with personal persuasion to good. A Probation Officer was assigned according to the faith professed by the boy. It was a noble and effective step toward the desired end of keeping the boy from the smirch of sentence, and from the stigma that would be a mark of odium upon him afterwards as visible as the brand in the flesh of a slave.

The Probationary system presented a glorious opportunity to men desirous of doing an immediate and vital service to the boy. It afforded a place in which the Catholic Big Brothers could begin their most practical activity.

In May, 1916, the Catholic Big Brothers were organized, and offered themselves as intermediaries between the boy and the sentence of the Court. They volunteered to supply those correctional influences on the boy which are to be found in fraternal love. The Court accepted their services and placed faith in them to exert a power of correction through kindness and interest, equal if not greater than correction brought about by punishment.

The League is incorporated under the laws of the State of New York, and is

managed on a business basis. Its headquarters in the Metropolitan Life Building, New York, are within easy walking distance of the Children's Court. The personnel of the office is composed of salaried workers to whom the soul of a boy is a priceless possession paid for by the precious blood of Christ. A paid corps of workers of this character is an indispensable factor in keeping the machinery of such a movement in continual operation. They must be men of business ability who have a vocation to the work of boy saving. The consoling moral results that are daily under their eyes supply the incentive for ever increasing personal zeal. Every case assigned to the League is a matter of detailed record, and the boy is under the direct supervision of headquarters during the critical period of reclamation.

The method employed by the Catholic Big Brothers can best be studied in a typical case. Their slogan is "Action!"

A boy of fifteen years of age was arraigned before the Judge in the Children's Court as incorrigible in the home, the charge being preferred by his own father. He asked that the boy be sent to an institution capable of governing the ungovernable. The father stated that he had refused to go to school, refused to go to work, refused to do anything useful to himself or his father. A glance at the boy was sufficient to turn the stoniest heart into one of sympathy for him. What clothes he had clinging to his skeleton were in shreds. His shoes were broken and his feet protruding. His stockings were hanging in tatters from his legs. But saddest of all were his eyes. They were almost closed from a running ooze that had become a matted film binding his eyelids. As he stood there he seemed to be the embodiment of everything stupid and worthless in boyhood.

The League's representative in the Court asked for custody of the boy and was granted it. Then an investigation was made of the surroundings in which he had been living. The father who had brought him to Court was found to be an inveterate drunkard, barely capable of remaining sober while he brought the boy to trial. The boy was a distinct

handicap to the purchase of whiskey. His mother was dead and he had been left to beg, borrow or steal an existence while his father followed his hobby of liquor hunting.

The boy was just at that age when self-consciousness is painfully acute. His rags had shamed him from attending school. His eyes were running sores that were an insurmountable handicap in study. As a result he had never been able to advance with his class and to his younger classmates was just a big awkward youth inviting ridicule. He found himself alone, half blinded by a film across his eyes that threw the world into perpetual cloud. There was no mother love for him, no paternal protection. He was a pariah—an outcast from human society. He needed a friend with the moral strength of a man, and the heart of a pal—a big brother.

He was brought from the Court to the office of the League where immediate steps were taken for his reclamation. New underwear, shoes and stockings, and a new suit were bought. A bath was the beginning of this boy's reawakening. A hair-cut followed and he appeared clothed from cap to shoes in new apparel. It gave him the sensation of a new existence. A home was found for him over which a mother's love brooded like the presence of the Holy Ghost. He was taken to an oculist—a volunteer of the organization—who worked upon his infirmity with more zeal than he had ever given a patient of wealth and influence. This boy had never had a clear view of life in any form. He had seen his surroundings through a mattery mist. When the surgeon finished treating him the world danced in time with his joyous heart under the influence of new-found sunshine. He could see as clearly as the normal child of five years of age. The restoration of his sight gave him a new vision of existence. Arrangements were made for him to study without embarrassment or self-consciousness. He was placed under the personal care of a young priest in the parish of his new home, who introduced him into the parochial boy's club, and made him a member of the parish sodality for boys.

He has been graduated from school now, and is working in an office, earning enough to be self-supporting. His visits to the headquarters now are as a guest—not as a juvenile delinquent.

This reads like a fairy tale woven for Big Brother propaganda. It is a series of facts for which there is documentary evidence, and only one of many cases equally remarkable, and equally consoling.

There is a spirit of cordial coöperation existing between the Catholic, Protestant, and Jewish Big Brothers. All are using the resources at hand for the same end—the moral, mental and physical welfare of the boy. But the Catholic Church is so organized that its resources are greater and always at hand. The parochial system with a school to each parish where it is at all feasible, the sodalities, societies and clubs for boys, the active coöperation of the clergy who have interested themselves in the movement, all are invaluable aids in knitting together a fabric to protect the boy from external dangers. The clergy have been immeasurably helpful in building about the boy who needs a wholesome influence in his life, those barriers of love and fear which keep him from going back to the haunts of evil. The Ozanam Society offers its clubs and recreation halls to him as a substitute for those places of morally unhealthful amusements which he formerly frequented. The Police Department is always ready to coöperate in removing any neighborhood evils which might endanger the morals of the young.

The Catholic Big Brother Movement invites the support of the State, the Nation and the Church. There is no asset of the land more valuable than its youth, and its conservation should be ever in the thoughts of the nation's guides. If the State could be impressed with the value of crime prevention to its citizenship and its treasury it would take steps at once along lines of building institutions to prevent crime, and save many times the money now spent in the punishment of it. The prevention of crime in youth would mean the erection of fewer court buildings, fewer penal institutions, and would eliminate the large pay-roll that

is maintained at present for the personnel engaged in the running of the present punitive system. It would mean that the millions spent in the punishment of crime and the fostering of criminal instincts in such places of reform, would be expended in promoting a better spirit of citizenship in youth, and the lessening of the possibilities of smirch on young lives hardly begun.

Big Brother work makes a direct appeal to Catholic men who want to share in the work of Christ's apostolate. A Big Brother of the right kind—one who will do active work in saving an individual boy—must be a lay-priest. He must be anxious to follow Christ at a more intimate distance than the average Catholic layman. In boyhood lay that quality of the child which appealed so deeply to Christ. He came to earth as a little boy, dwells in heaven now, knowing what it is to have been a Boy on earth, the heart of a boy throbbing in His bosom. He ascended into heaven with a penitent thief. His heart went out most passionately to the child and to the criminal. The movement presents an unusual opportunity to the layman who would share in the toil and reward of the priest.

"This day . . . in Paradise."

It was not Prophet of the Olden Law,
Nor King arrayed in purple majesty,
Nor John the Baptist whom the angels saw,
Nor Thy sweet Mother, entering with Thee.
But hand in hand 'fore heaven's wond'ring
eyes

A thief went in with Thee to Paradise."

* * *

There were sixty-two lynchings in the United States in 1918, records compiled by Tuskegee Institute show. The total, which includes 58 negroes and 4 white persons, is an increase of 24 over 1917. Five of the number were women.

* * *

The Catholic Protectory, at Lackawanna, N. Y., cares for 1,600 children, and will later take care of 900 Belgian orphans as soon as the Government can bring them from Belgium.

* * *

A "social center" building to cost approximately \$50,000.00, will be erected on the campus of Notre Dame Univer-

sity by the Notre Dame Council, Knights of Columbus. The Council, which numbers about 400 members, has launched a campaign to raise the necessary funds.

* * *

A half-and-half profit-sharing plan with employees in all departments is announced by the Willys-Overland Company, automobile manufacturers of Toledo, Ohio. The company has 10,000 men on the pay roll.

* * *

It is said that American Catholics spent last year \$35,000,000.00 for candy; \$21,000,000.00 for soft drinks, \$2,100,000.00 for chewing gum, and \$950,000.00 for the Catholic missions.

* * *

Discussion of the affairs of the Osage Indians in the House Committee on Indian Affairs seem to show them to be the richest people in the world. The 2,200 of the tribe have about 1,500,000 acres of Oklahoma land, about one-tenth of which has been leased for oil purposes. There is now paid to them annually between \$4,000.00 and \$5,000.00 per capita from the oil production.

* * *

A down town administration building and working girls' home and two settlement houses in Columbus, Ohio—one in the north and the other in the south end—for work among the foreign-born element, will be opened shortly in that city with the approval of Bishop Hartley, and under the auspices of the National Catholic War Council.

* * *

Plans are being initiated by the Catholic Colonization Society of the United States to provide farm lands for the settlement of returned soldiers. The work, although under Catholic auspices, is undenominational in scope, about 25 per cent of the people applying to the society being non-Catholics. Frederick S. Pintzer, of Chicago, is secretary and manager of the investigating department of the society, which seeks suitable

* * *

Coöperative societies are being organized by labor men in the United States at the rate of about five a day.



THE PRESIDENT-GENERAL'S APPEAL.

WE are pleased to be able to announce that the appeal of the President-General for funds to assist our brother Vincentians in the war stricken countries in relieving the destitute families who have appealed to the Conferences for aid, is making splendid progress. The results thus far attained give promise that the fund will reach an amount creditable to the fraternal spirit of our members and gratifying and helpful to our overseas brother Vincentians and their dependent families.

The amounts received up to and including March 29, arranged as far as possible according to cities, are as follows:

Albany, N. Y.....	\$ 200.00
Atlanta, Ga.....	450.00
Atlantic City, N. J.....	10.00
Augusta, Ga.....	401.75
Baltimore, Md.....	275.00
Binghamton, N. Y.....	25.00
Buffalo, N. Y.....	243.36
Chester, Pa.	10.00
Chicago, Ill.....	200.00
Denver, Colo.....	10.00
Detroit, Mich.....	3,025.00
Dubuque, Iowa.....	500.00
Evansville, Ind.....	140.00
Indianapolis, Ind.....	100.00
Jacksonville, Fla.....	35.00
Jersey City, N. J.....	25.00
Louisville, Ky.....	930.95
Menasha, Wis.....	25.00
Milwaukee, Wis.....	240.00
Minneapolis, Minn.....	130.00
New Orleans, La.....	906.25
Newport, R. I.....	25.00
New York, N. Y.:	
P. C. New York.....	853.50

P. C. Brooklyn.....	1,000.00
P. C. Upper Manhattan....	1,250.00
P. C. Bronx.....	1,000.00
Paterson, N. J.....	340.00
Philadelphia, Pa., (including amounts forwarded by Harrisburg through Philadelphia)...	2,341.50
Pittsburgh, Pa.....	125.00
Providence, R. I.....	160.00
San Antonio, Texas	5.00
San Francisco, Cal.....	75.00
South Bend, Ind.....	250.00
Steelton, Pa.....	50.00
St. Francis, Wis.....	10.00
Summit, N. J.....	25.00
Tinton, N. J.....	10.00
Waco, Texas	25.00
Washington, D. C.....	457.00
Woonsocket, R. I.....	100.00
Yonkers, N. Y.....	10.00
York, Pa.....	5.00

Last month we forwarded to the President-General a draft of 50,000 francs, and expect to send another for a like amount before this number of the REVIEW reaches its readers.

Many sections of the Society have not as yet responded to the appeal, but we are sure that the delay is due to the desire of completing collections before making returns. Quite a number of our Councils have made partial returns and are continuing their efforts to increase their contributions, so that the final result may prove satisfactorily adequate for a cause so closely identified with our Society not only in the United States but throughout the world.

To all Presidents, of both Councils and Conferences, we appeal most earnestly for continued interest in this fund, and would request that returns be made as promptly as possible, even

though collections be not completed, in order that we may thereby come quickly to the assistance of our brother Vincentians in effectively caring for the poor families of their Conferences.

When our campaign is ended we should be able to say that every Conference in the United States has responded to the call of our brothers in behalf of the poor families of the war stricken countries.

GENERAL MEETINGS.

Detroit, Mich.—The Society of St. Vincent de Paul of Detroit held its first Quarterly Meeting of the current year in St. Leo's Church, on Sunday, March 9, 1919. Two hundred and fifty members from the thirty-five Conferences in the city were present at Mass and received Holy Communion. Rev. Father Meath, pastor of St. Leo's Church, gave an eloquent sermon, paying high tribute to the works of the Society and describing an active participation in this charity as the ideal way for laymen to carry out the divine injunction: "Follow Me."

Mr. Charles Gnau, President of St. Leo's Conferences, as host, had provided an excellent breakfast, daintily served. Mr. James F. Murphy, President of the Particular Council, in opening the meeting, spoke enthusiastically of the new opportunities for the Society in Detroit with the coming of Bishop Michael J. Gallagher, who is in entire accord with its aims and an ardent supporter of its works. He also announced the approval of the Child Caring Department's Budget of \$41,415.31 by the Community Union. He said that the Child Caring Department had begun to experience in many ways the benefits of participation in the Patriotic Fund and the advantages of closer coöperation with other agencies in the Community Union. He paid compliment to the directors and officers for their disinterested spirit and the efficient conduct of the work. The Committee on New Conferences reported three Conferences established since the last Quarterly Meeting: St. Thomas, All Saints and St. Paul. It was announced that the annual meeting of the Superior Council of the Society would be held this year in Detroit.

The President announced that, in response to the urgent appeal sent out from the Superior Council for immediate contributions to a world fund to be disbursed by the Council-General in Paris for the relief of the war stricken peoples of Europe and Asia, and acting with the advice of the officers of the Particular Council and relying upon the generosity of the members, he had already forwarded a check for \$1,000.00 to the Treasurer of the Superior Council. The chairman then called upon the meeting to ratify the action of the officers by subscribing the amount forwarded. When the list of pledges was closed the spirit of charity of the Detroit Vincentians was again evidenced. They had subscribed, not \$1,000.00 but \$3,000.00, and the treasurer was directed to forward the additional \$2,000.00 at once.

Mr. J. C. Buckley, President of Holy Rosary Conference and Chairman of the Committee on Subscriptions to the CATHOLIC CHARITIES REVIEW, reported six hundred subscriptions, an increase of five hundred and fifty-five since January 1, 1919, and expressed the hope of receiving many more as the result of the systematic canvass of every Conference.

The Clothes Bureau reported nearly \$5,000.00 balance in bank and a large supply of goods on hand.

Rev. Father Emil Staab, C.S.Sp., recently appointed chaplain of the county jail presented the following very significant report:

"When we read the annals of the foreign missions we often remain silent with awe, wondering at the possibility that there are so many millions of souls destitute of the means of salvation. That souls are, indeed, destitute of all spiritual help and assistance is not only true in the field afar but in the very hearts of our large cities. This great metropolis of Detroit was no exception to the rule. Hence it was necessary that something be done for our Catholic inmates in the County Jail.

"As there is no good work foreign to the St. Vincent de Paul Society, a movement was begun by the Society to meet the spiritual needs of our Catholics in the jail. Several members, together with

the chief probation officer, presented to the Right Reverend Bishop Gallagher proofs of the situation, which resulted in the appointment of a chaplain. Work was begun in such a way as not to offend our separated brethren—hence quietly and unostentatiously.

"As a first benefit for the Catholic inmates, a combination confessional was installed, and two months later an altar. Then a chalice and vestments were donated and gradually everything necessary for Catholic worship. So that today there is a fully equipped chapel with a capacity of nearly one hundred. The chapel is dedicated to the Sacred Heart, and a three-foot statue of the Sacred Heart, a gift of the jail attaches, surmounts the altar. Every Wednesday at 7:00 A.M. Mass is said, followed by a sermon; on Sunday evening at 7:00 P.M. there are devotions consisting of the rosary and a sermon. Every afternoon the chaplain visits through the jail and distributes suitable literature. A room has been set aside for the private use of the chaplain where he may be consulted by any of the inmates.

"The first Mass said in the county jail in Detroit was a votive Mass in honor of the Immaculate Heart of Mary, Refuge of Sinners, on February 19, 1919.

"Some idea of the possibilities of this undertaking can be had from the work already accomplished. To date seventy-three confessions have been heard, fifty-one inmates have received Holy Communion, one hundred and sixty-three have assisted at Mass and devotions, two marriages have been performed and one marriage validated."

Mr. James Fitzgerald, whose services as executive secretary for the Society in Detroit were recently secured, was present at the meeting.

Mr. Fitzgerald finished his college work in 1913 at Loyola University, being one of the first graduates of a Catholic college to receive a degree in Sociology. After a year's study in the east he returned to take his A. M. also at Loyola. In 1917 he was admitted to the Illinois Bar. Upon his return to Chicago in 1914 he was engaged as executive secretary and professor of social-economics in the School of Sociology which

was then in process of organization, the first Catholic school of social service to be established in this country. For three years he was in charge of the field work of the students, and this brought him in close contact with the administrative side of every social service organization in Chicago.

Previous to his coming to Detroit, he served as Special Agent of the United States Labor Department to study the unemployment problem in Illinois. Mr. Fitzgerald is, through his experience, acquainted with the modern theories and practices of Social Service, and through his education is capable of adapting them to the true Catholic idea of charity.

Mr. Fitzgerald after presenting the report of the Child Caring Department for January and February, 1919, addressed the meeting on the subject of child caring. He pointed out, first, that the whole history of child caring is intimately associated with the charity of the church, every form of child service whether free-care, boarding-care, adoption, or institutional care, having had its origin in the Church. He further made clear the peculiar appropriateness of the service of the child as a work of the St. Vincent de Paul Society. Since it was the great patron of the Vincentians who ushered in, in his care of the destitute children of France, the modern period in the history of child caring. He emphasized the fact that the care of children by a lay organization and the placing of children in homes was in no wise less effective or less in keeping with the spirit of Catholic charity than is institutional care; rather, from the modern viewpoint, it is the most satisfactory method of child caring, and from the Catholic viewpoint it antedates institutional care in the Church's charity by many hundreds of years, dating back to the very first days of the Church.

Rev. Henry Kaufmann announced the coming of the Carmelite Sisters to take up settlement work among the poor in Detroit and to conduct a home for aged gentlemen and gentlewomen.

The meeting closed with prayer by Rev. Father Meath.

Philadelphia, Pa. — The Quarterly

General Meeting of the Society in Philadelphia was held on Sunday, March 9, in St. Joseph's College Hall. Edward J. duMee, President of the Particular Council presided. Reports of Conferences for the quarter ending December 31, 1918, showed that 484 families made up of 1,783 persons had been relieved, and that 3,035 visits had been made in giving relief. The amount of money received for the same period was \$9,547.03 and the expenditures were \$9,530.19. Six Conferences were organized since the previous meeting and letters of aggregation presented to three.

The committee engaged in work among Catholic seamen reported 78 visits for three months, 16 men brought to Confession and 51 to Mass. The members distributed more than 2,000 pieces of Catholic literature and articles of devotion. Announcement was made that a clubhouse or reading-room for sailors was about to be established in connection with this special activity of the Society.

Over 300 visits to the poor in Blockley Almshouse and hospital was reported for the quarter and 1,500 inmates interviewed. The work had grown to such an extent that the Catholic chaplain stated that he was about to organize a bureau composed of representatives of the seven committees doing work at the institution, so that all Catholic endeavor might be coördinated.

The Waste Collection bureau report showed that much good had been done during the past five months by this department which has, in response to the appeal of the National Government, done patriotic work in trying to conserve the resources of the country by collecting general waste.

Members of the American Society for visiting Catholic prisoners made 151 visits to the prisons of the city for the quarter and interviewed 2,248 prisoners. As a result of the recent mission given at the Eastern Penitentiary, 25 prisoners were under instruction to come into the Church. There were 238 Holy Communions at the mission. From July 1, 1918, to January, 1919, 63 Catholics were committed. Of these Americans numbered 26—Italians 24, Hungarians 2,

Polanders 3, Irish 3, Mexicans 2, English 1, German 1, and Lithuanians 1. Of the total commitments twenty-seven and one-half per cent were Catholics, and 22 out of the 63 were educated in the public schools, 19 in Catholic schools, 14 in both Catholic and public schools, and 8 were without any education. Of the 63 commitments 54 claimed to be moderate drinkers, 7 intemperate and 2 total abstainers.

The meeting was addressed by Rev. Redmond J. Walsh, S.J., President of St. Joseph's College; Rev. Gerald P. Tracy, S.J.; Rev. Francis X. Wastl, Rev. Edward J. Curran, and Brother George J. Gillespie, President of the Superior Council of the United States.

Brother Gillespie, in the course of his address, said: "It was apparent that in their visiting of the poor in their homes the members were holding fast to the spirit of the Society, and this was more than apparent in their special works, which were active, living and progressive. He voiced his approbation of the fundamental things that were old in the society, and admonished the members never under any circumstance or condition to depart from what he would call the steady performance of Vincentian work; to have always the spiritual motive behind every act they perform, to have before their minds in every visit they make, the good that would come to them spiritually and to remember that all these acts were done for God's sake. That was the immovable purpose behind every Vincentian act, but while holding a proper grasp of these principles, there still must come along developments and progress in the matter and manner of the things which they did.

"Frederick Ozanam himself criticized the manner of doing things in his day and the lack of progress shown. He saw how things were existing when he established the St. Vincent de Paul Society, and he realized how necessary it was to make changes and to march forward with the times in which he lived. He himself said that he regretted the conditions that existed before then. He could not agree with them in their methods, which were perhaps all right for his generation, and so

what had been true that time has been true ever since. Therefore Vincentians should never part with their spiritual motives, which must govern every action, but in their methods they must be progressive. That does not mean to adopt every method a stranger may suggest."

Turning to discuss another aspect of Vincentian work. Mr. Gillespie said that never under any circumstances or for any reason whatsoever should Vincentians disclose any information given them in confidence. Every confidence must be observed, he said, adding:

"If Vincentians are released from that confidence, well and good, but in the absence of such release our lips must be sealed. We must also remember that while we are justified in having our reports prepared and issued, it is not necessary for us to take any special glory to ourselves. We should always and at all times practice this spirit of humility." He would not for a moment advocate any change in that aspect of the work.

He referred to the large attendance at the meeting which he said was magnificent and emphasized the importance of the members attending regularly all meetings of the society, but especially the quarterly Communions. These meetings and these Communions carried with them spiritual advantages, and it was not only a privilege, but it was also a duty, of every Vincentian to be present. He spoke of the appeal on behalf of war sufferers issued to the society and urged all the members to co-operate in making a fair contribution to the Council General from the United States. After making a strong plea for support for the CHARITIES REVIEW, the organ of the society in the United States, which was aiding the Church in many of the important questions of the day, he advocated the introduction of more young men into the society membership, and particularly the sons of present members. In concluding his address he directed special attention to the work of readjustment in this country and the part which the Society should play in that important work. It was, he said, clearly their duty to be alive to the great social problems and the great educational problems confronting them. In these

fields there would be work alike for the ecclesiastic and the Catholic layman. Reading from a statement of Frederick Ozanam made in 1838, where the founder of the society showed that in those days there was a struggle going on between the power of gold and the power of despair, Mr. Gillespie drew a parallel between conditions then and now and declared that the Church would have to rely upon the layman to help. "I trust," said the speaker, "the members of the St. Vincent de Paul Society will be in the vanguard."

The Bronx, New York City.—The General Meeting of the Particular Council of the Bronx, was held at the Church of St. Anselm, Tinton Avenue and 155th Street, on the first Sunday in Lent, March 9.

One hundred and seventy members, representing twenty-seven Conferences, were present and received Communion at the eight o'clock Mass, afterwards adjourning to the school hall where the usual Breakfast was served, and this was followed by the General Meeting of the Society, which was opened by the President in the auditorium of the school.

On the platform were Very Rev. Edward P. Tivnan, S.J., President of Fordham University; Rev. John B. Kelly, Spiritual Director of the Catholic Big Brothers League, and Very Rev. Bernard Koevenhoerster, O.S.B., Pastor of St. Anselm's Church.

The names of twenty-four new members were presented, and they were welcomed into the Society in a very well-chosen and practical short address by Brother Dunn, President of St. Anselm's Conference.

The reports of the twenty-seven Conferences showed that during the quarter ending December 31, 1918, there had been relieved 264 families to whom 1,039 visits had been made by the members, and 30 situations had been procured. The total receipts from all sources were \$4,839.18 and the expenditures for the same period \$4,997.57.

The General Hospital Committee reported visits by their members to all of the eight hospitals in the Bronx every Sunday. In these hospitals were in-

cluded U. S. General Hospital No. 1 and Ward 55 on University Avenue, which latter is being used especially for soldiers who are suffering from shell shock.

Rev. Father Tivnan was the principal speaker. He gave great praise to the work of the Society in the Bronx, as shown by the reports. He deplored the fact that Catholic education was so neglected by Catholics. He spoke strongly of the necessity of preferring parochial to public schools, and emphatically urged that children should continue their studies until they had finished in the High School, even if a sacrifice had to be made in order to secure this result.

"Our Catholic parents are not making the needed sacrifice for the future welfare of their children. As a consequence our Catholic boys are not receiving the educational advantages, so freely offered, and the professions are being lost to us. At the graduation exercises of the medical class of Fordham, of 63 doctors, 39 were Jewish boys. In the freshman class about half the students are Jews, for these people make astonishing sacrifices to "put the boy through" college. In the Catholic hospitals the doctors are largely Jewish, and they are giving professional treatment of the highest order."

Father Kelly of the Catholic Big Brothers made a strong appeal for co-operation between the members of the St. Vincent de Paul Society and his organization, stating that their works were along similar lines and each could be of great help to the other.

Rev. Prior Bernard warmly welcomed the members of the Particular Council in the name of his parish, after which he made some very practical and instructive remarks on "the devil of pride," warning us to be on our guard against any influence of self commendation or self glorification in our work. Our motive should be kept free from any taint of pride in whatever we do, performing our work in a spirit of humility and purely from the love of God and our neighbor and for our own spiritual welfare, being watchful and fearful lest the evil influences of self

praise deprive us of the merits which our works should gain for us. At the close of the meeting the President announced that on the following day, March 10, would occur the third anniversary of the death of our late beloved leader, Thomas M. Mulry, which date would also be the fifth anniversary of the death of the first President of the Bronx Particular Council, James E. Dougherty, for both of whom memorial Masses would be celebrated. He urged the members to attend the Masses, and asked that they would remember these revered leaders in their prayers.

New Orleans, La.—The Quarterly and General meeting of the Society of St. Vincent de Paul in New Orleans was held on Sunday, March 9. The Mass which was celebrated in the Cathedral of St. Louis, at 7 o'clock, by his Grace, Most Rev. John W. Shaw, Archbishop of New Orleans, was attended by upwards of 600 members and their friends. After the customary breakfast the meeting was held in the Parochial School Hall. 390 active and honorary members and 27 visitors attended the meeting.

Following is a summary of the reports presented by the Conferences of New Orleans for the quarter ending December 31 last:

Conferences reporting, 33; active members, 704; average attendance at weekly meetings, 359; honorary members, 94; subscribers, 150; families relieved, 673; persons in families, 1,948; visits to homes of poor families, 2,218; situations procured, 17; number of members engaged in special works, 31; visits made in connection with special works, 419; the receipts for the quarter were: collections at weekly meetings, \$1,616.25; St. Anthony's box collections, \$5,517.56; other sources, 1,478.05; total, \$8,611.86; expenditures for quarter, \$7,638.20.

REPORTS OF COUNCILS AND CONFERENCES.

Central Council of Providence.—The Central Council was organized October 1, 1917, and was duly inaugurated at the General Meeting of the Society in

Providence, December 9, 1917. During the year five Conferences were added to the roll and reports are on file from all the Conferences within the jurisdiction.

The officers have visited practically all of the Conferences during the year. They found the financial records in good shape and also that each Conference attends to the poor in their charge in a satisfactory manner.

The total expenditures of all the Conferences for material relief were \$21,863.58, which is the largest amount ever expended by the Society within any one year and this, notwithstanding that there were 118 less families on the roll than in previous years, but those who were being assisted required larger amounts on account of the increased cost of food and other commodities. Of this total expended less than one-half of one per cent was expended by the Conferences for records, stationery, etc. In addition to this there was spent by the Central Council for administration and agents' expenses \$1,411.06. This latter item must not be confused with the amount expended by the Conferences, which is collected and expended by the Conferences in their respective parishes.

The President is a member of the Home Service Section of the Red Cross, which holds six meetings monthly, and has supervision over the spending of about \$10,000.00 monthly on soldiers and sailors returned from service, and upon the families of men still in the Army or Navy.

The Council has turned its entire Bishop Harkins' fund of \$25,000.00 into Third Liberty Bonds, and was the first subscriber in Rhode Island to that use of bonds.

In addition to the statistical details, the Report shows as follows:

The agent of the Central Council was very busily engaged during the year in making investigations and looking after the needs of children and others, making visits which this work required to the following institutions: Rhode Island Catholic Orphan Asylum, St. Vincent de Paul Orphan Asylum, Home for the Aged, Convent of the Good

Shepherd, House of the Angel Guardian, St. Joseph's Hospital and others.

As a Special Work, the Central Council conducts the Sunday School classes at the Sackanosset School for Boys, preparing them for Confirmation and first Communion. About a dozen members from six of the Conferences are at the school every Sunday.

The Particular Council of Providence comprises 17 Conferences. They report fewer families needing material relief, and no unemployment problems, but their expenditures have considerably increased owing to war time prices and also because they have increased the family allowances. Four new Conferences were formed and thirty new members added to the Roll. The members of this Particular Council gave their services at times to assist at the asylum, and conducted the orphans on outings to the shore, in fact they say: "Scarcely a month passes that does not see some special effort in the cause of Catholic Charity beyond the ordinary relief of the poor in their homes."

Conferences reporting, 17; active members, 241; families assisted, 344; visits to families, 5,147; situations procured, 48; total receipts, \$9,446.51; total expenditures, \$9,386.06.

The Particular Council of Woonsocket also reports a falling off in the demands for help due to general employment and high wages, but now that the reconstruction period is at hand, they anticipate disturbance in the industrial situation, and very wisely add: "Our Conferences therefore are fortifying themselves in anticipation of the change by building up their treasuries to be able to cope with any urgent demands that may arise."

Conferences reporting, 7; active members, 108; honorary members, 43; subscribers, 28; families assisted, 88; visits to families, 912; total receipts, \$4,284.60; total expenditures, \$4,122.96.

The Particular Council of Pawtucket which was instituted on July 22, 1917, is composed of six Conferences, two of which were organized during the past year, and they expect to form two more very soon. All of the Conferences are doing active work.

Conferences reporting, 6; active members, 109; families assisted, 105; visits made, 1,902; total receipts, \$6,024.06; total expenditures, \$5,903.76.

The *Isolated Conferences* are located at Newport, Bristol, Westerly, East Providence, Rumford, Arctic, Auburn and Attleboro.

Active members, 126; families assisted, 66; visits made, 892; situations procured, 9; total receipts, \$2,947.62; total expenditures, \$2,450.80.

The Central Council now has under its jurisdiction 3 Particular Councils, 40 Conferences (including 10 isolated Conferences) and 584 active members. Families relieved during the year, 462; number of visits to families, 8,853, and situations procured, 57. The total receipts were \$22,702.69, expenditures \$21,863.58.

NOTES AND PERSONALS.

At an anniversary meeting of St. Anne's Conference of San Antonio, Texas, on Sunday morning, February 2 last, a touching message was sent by those assembled to Brother E. J. Gallagher, an octogenarian member which read as follows:

"Sir and Dear Brother: The members of all the Conferences, assembled in special meeting, send you their most cordial greetings on the occasion of your eightieth birthday and wish you an abundance of God's choicest blessings and a full measure of the happiness which comes to those who labor as you have done—zealously and effectively—in behalf of God's poor and afflicted.

"The esteem in which you were held by our members when they selected you for one of the highest officers a layman can attain, President of a Conference, continues by the members of the Particular Council and all the members in the city, and we regret exceedingly your inability to join us at the quarterly festivals and other gatherings of our dear Society."

* * *

Joseph W. Brooks, for many years identified with relief work in Baltimore,

died March 23 at the age of fifty-six. He had been an active member of the Society of St. Vincent de Paul for a score of years. His outstanding work aside from his activity in his parish Conferences, was done as Chairman of the Committee which organized and conducted the Fresh Air Home at Cloud Cap near Baltimore. It was opened in 1906 on the grounds now occupied by St. Charles College. The Sulpician Fathers placed the property which embraced sixty-five acres, at the disposition of the Society of St. Vincent de Paul for the Summer Home. The work was terminated here in 1911 when the Sulpician Fathers began the construction of the new St. Charles College. More recently the Society purchased property and established the Fresh Air work permanently.

Under the direction of Mr. Brooks, the Fresh Air Home reached a degree of effectiveness that has remained unexcelled. He brought into this work as into everything that he undertook, restless energy, wide business experience and a richness of sympathy that knew neither limit to effort nor cost of it in time and strength. He worked actively with the Knights of Columbus in promoting the interests of their projected Tuberculosis Hospital, and he maintained active and inspiring interest in the development of the Gibbons Guild.

Mr. Brooks was restless in promoting the development of Camp St. Mary for Seminarians in the Adirondacks and he served during the last years of his life as financial adviser to St. Mary's Seminary. He was one of the founders of the National Conference of Catholic Charities. His understanding of its purposes and his devotion to them make the Conference forever his debtor. He unceasingly advocated the establishment of the CATHOLIC CHARITIES REVIEW since the Conference was founded in 1910. Throughout his entire adult life Mr. Brooks revealed a spirit of profound faith, unceasing impulse toward personal service of the poor, and readiness to profit by everything which could make his work more effective. May he rest in peace.



Book Reviews

SLAVERY OF PROSTITUTION. A Plea for Emancipation. By Maud E. Miner, Secretary of the New York Probation and Protective Association. New York: The Macmillan Co. 1916. Pp. xi., 308. Price, \$1.50.

The title of this book is somewhat misleading, inasmuch as it suggests the lurid newspaper stories of a few years ago concerning the forcible seizure and detention of young girls for purposes of shame. Let it be at once noted that the slavery of which the author treats is moral, pathological, psychological, but not physical. While a certain amount of physical constraint is sometimes included among the influences by which girls are induced to continue an immoral life, mere brute force is very rarely the main cause of either their entrance upon the life or their failure to abandon it.

The principal chapters of the work are those which deal with the Night Court in New York; the family and other antecedents of the girls who go wrong; the social factors contributing to prostitution; the white slave traffic; legislation and law enforcement; probation work; reformatories and farm colonies; a campaign of prevention; and a plea for emancipation.

Concerning causes, the author writes: "The most conspicuous fact is that the girl in prostitution has been unprotected. She has come from a small country town or rural district, from crowded tenement homes in the city and from distant foreign lands. Her home has failed not only to protect her, but to develop in her that strength of character by which she might protect herself." Among the immigrant fallen girls, very few are Italians or Hebrews. "Strict observance of religious duties has been

required, and religious influence has been a vital force in their lives." But the case is sadly different with the American born daughters of these two races. Jewish girls are entering the evil life in large numbers owing to "economic and social conditions," and "the loss of religious faith." Conspicuous among the other personal factors are amusements and bad companions, and economic or occupational conditions. The main social factors are broken homes, crowded homes, sweat-shop homes, economic pressure, dangerous occupations, and dangerous amusements. Low wages are very rarely a direct and immediate factor in impelling a girl to become immoral, but frequently they are a strong contributing influence because they undermine vitality and courage, and make decent recreation almost impossible.

The author believes that the system of putting young offenders on probation is fully justified by the large percentage of girls that are restored to a decent life and that the reformatories are effective in a substantial percentage of cases. The methods of prevention recommended are naturally those which would counteract the main causes. They are: better home discipline and care; better economic conditions, including a legal minimum wage; improved facilities of recreation; and moral education and religion. On the last topic the author declares: "Information alone will not prove an effective safeguard. Only as ethical motive is infused in this instruction will it be of real value. . . . As no life can attain its fullest development without recognition of the spiritual, the religious element is essential in the growth of character; nothing else has such power to subdue rebellious im-

pulses, to turn imagination into productive channels, to fill life with splendid interests, to give it deep meaning."

While a Catholic writing on the subjects covered by this volume would distribute the emphasis in a different way, particularly as regards remedies, we gladly acknowledge that Miss Miner has on the whole done the work with thoroughness, discretion and sympathy. The book is an excellent compendium of the facts, problems and palliatives of the depressing evil with which it deals.

BACKGROUNDS FOR SOCIAL WORKERS. By Edward J. Menge, M.A., Ph.D., M.Sc. Boston: Richard G. Badger. 1918. Pp. 214.

The person engaged in social work of any sort who has a capacity for thinking, finds before long that he is acquiring, if he has not previously acquired, what may be called a social philosophy. That is, he gradually takes for granted and acts upon certain fundamental principles which are not included in the technique or rules of his daily work and profession. Most of these fundamental principles are ethical; they are the principles of right and wrong, and certain general doctrines concerning the meaning and worth of life and the things that are worth striving for in life. The social worker finds himself constantly applying principles of this sort to the concrete problems that he is called upon to solve. Hence the obvious importance of having right principles.

The little volume under review attempts to set forth and defend some of these principles in such a way as to be useful to the social worker. It presents them mainly on a "historical background." "It aims to assist making possible a passing of judgment on the many theories and methods proposed for the betterment of the human race, by presenting something definite—some standard—by which to gauge that which one wishes to judge." There are chapters on: Training; What Ought We To Do? Birth Control; Sterilization, Sex Instruction, and Eugenics; The Primitive Family; The Medieval Family; The Renaissance and Reformation Family.

The chapter on Birth Control is valuable and stimulating, but the author's statement of the intrinsic immorality of contraception (p. 76) is not entirely convincing. It is too vague, and it does not bring out the precise moral principle that is violated. His argument drawn from the disproportionate increase of the feeble-minded and other "undesirables," is new and, to say the least, thought-provoking. It leads to the conclusion that "voluntary birth control would wipe out our families of brains and intellect, and allow the few remaining ones, by virtue of their numerical minority, to be ruled by a numerical majority of brutes, imbeciles, insane and criminals" (pp. 89, 90).

While some of the chapters leave something to be desired on the score of coherence and order, the book as a whole will be found very helpful, not only to social workers but to all who are interested in the subjects with which it deals.

THE BEGINNINGS OF SCIENCE. By Edward J. Menge, M.A., Ph.D., M. Sc., Professor of Biology in the University of Dallas. Boston: Richard G. Badger, 1918. Pp. 256.

The object of this book is to describe "the relationship between philosophy and the laboratory sciences." The main chapters deal with: Biological Laboratories; Psychological Laboratories; Genetics; Metaphysics and Epistemology; Logic; The Present Status of Evolutionary Philosophy; Theories of Evolution; Vitalism; the Ideal; Authorities. The book shows a wide acquaintance with the works of modern science, especially those dealing with the subject of evolution, and it is calculated to develope the habit of critical thinking.

* * *

The Rev. Dr. C. F. Aiken, of the Catholic University, estimated that probably 2,500,000 able-bodied men belonging to the Western nations, killed in the war, were Catholics. In every nation the Church mourns the loss of the flower of Catholic manhood. And equally severe has been the drain on the priesthood. The Church in France lost the most priests.

Contents for May, 1919

EDITORIALS	131
International Charity.—High Wages and High Prices.—The Social Obligations of Capital.	
PRINCIPLES AND METHODS	137
The Principles of Modern Penology. Rev. Philip H. Burkett, S.J.—Dr. Cabot on Sin and Disease.	
SOCIAL QUESTIONS	141
Does Government Control Mean the Servile State? Rev. E. J. McCorkell, M.A.—Young Girls in the Messenger Service. Sara E. Laughlin.—The Cost of Living.—The Ketteler and Kaspar Schools.	
SOCIETIES AND INSTITUTIONS	151
The Catholic Charitable Bureau of Bridgeport. Marguerite Boylan.	
THE SOCIETY OF ST. VINCENT DE PAUL	155
Letter of the Sovereign Pontiff.—Reports of Councils and Conferences for the Year Ending September, 1918.—Notes and Personals.—Ladies of St. Vincent de Paul.	

THE CATHOLIC CHARITIES REVIEW

Published the middle of every month except July and August by

THE NATIONAL CONFERENCE OF CATHOLIC CHARITIES

AT 120 WEST 60TH STREET, NEW YORK

Editorial Office:

THE CATHOLIC UNIVERSITY OF AMERICA, WASHINGTON, D. C.
REV. JOHN A. RYAN, D.D., Editor and Manager

Annual Subscription, \$1.00

Single Copies, 15 Cents

Make checks payable to *The Catholic Charities Review*

Entered as second-class matter January 13, 1917, at the Post Office at New York, New York, under the Act of March 3, 1879.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized October 8, 1918.

STUDIES

An Irish Quarterly Review of Letters, Philosophy and Science

The Table of Contents of the March, 1919, issue reads as follows:

I.	THE CATHOLIC ORIGIN OF DEMOCRACY.....	Alfred Rahilly
II.	THE LEAGUE OF NATIONS COVENANT.....	Michael Cronin
III.	IRELAND AND WORLD CONTACT.....	John J. Horgan
IV.	THE RENASCENCE OF IRELAND.....	Peter McBrien
V.	THE DATE OF ST. COLUMBAN'S BIRTH.....	Helena Concannon
VI.	POETRY—LAST VOYAGE.....	John Bunker
	NOCTURNE	Arthur Little
	I WANDERED DOWN BY SORROW'S FLOOD.....	Egbert Sanford
	TIME AND ETERNITY.....	J. S. MacArthur
VII.	UNPUBLISHED IRISH POEMS—No. 5.....	Osborn Bergin
VIII.	THE NATIONAL PROBLEM IN SYRIA AND MESOPOTAMIA.....	Edmond Power
IX.	DR. JOHNSON AND THE CATHOLIC CHURCH.....	Hon. Sir Charles Russell, Bart.
X.	GENERAL FAYOLLE	Charles Baussan
XI.	CHRONICLE— I. THE FATE OF THE IRISH FLAG AT YPRES.....	Henry V. Gill
	II. RECENT HISTORY IN PORTUGAL.....	Miguel D.
XII.	REVIEWS OF BOOKS.	

It may be said without boast or exaggeration that *Studies* holds a foremost place today amongst the Quarterlies issued in the English language and is far ahead of most of them in the high-class nature of its contents and in the academic standing and scholarship of its distinguished contributors.

The Evening News, December 31, 1917.

The Irish Quarterly, originally started by some Professors of the National University, has won a good position, and that this is well deserved is proved by the singular variety and ability of its September issue.

The Times Literary Supplement, September 20, 1917.

Altogether *Studies* is an admirable review, which should not fail to take its place among the good reviews of the day.

C.K.S. in *The Sphere*, June 23, 1917.

STUDIES is issued early in March, June, September and December.

The Editorial Offices are at No. 35 Lower Leeson Street, Dublin.

Price, Single Copies, 75 cents net; Annual Subscription, \$3.00, post free.

Dublin: THE EDUCATIONAL COMPANY OF IRELAND, Limited
London and St. Louis: B. Herder

Melbourne: William P. Linehan

THE CATHOLIC CHARITIES REVIEW

VOL. III

MAY, 1919

No. 5



INTERNATIONAL CHARITY.

THIS title will strike many of our readers as either perverted humor or flippant cynicism. They will not merely declare that international charity does not exist, but will reject the assumption that it ought to exist. So far has the world departed from the Catholic teaching on international relations that the teaching has become obscured among Catholics themselves.

All Catholics are aware that the law of Christian charity binds individuals, that men are obliged to love one another, not only in thought but in action. How many of them ever reflect that nations and states are under obligation to love one another in precisely the same way as individuals? The underlying principles are precisely the same in both cases. Just as the individual is obliged to assist his fellow-man whenever he can do so without unreasonable or disproportionate hardship to himself, so the nation is obliged to come to the assistance of other nations when the national inconvenience will not be excessive. To be sure, it is frequently difficult to determine what degree of national hardship is sufficient to free a state from the obligation of going to the relief of another state, just as often happens in the relations between

individuals, but the principle itself is clear and unquestionable. While a nation is not obliged to endanger its own existence in order to save another nation, it is morally bound to contribute a reasonable share of its resources for this purpose.

That this is the Catholic doctrine concerning the duties of international charity will be evident to anyone who takes the trouble to consult a standard Catholic work on ethics. Father Meyer, in his *Institutiones Juris Naturalis*, lays down the proposition that the natural precept binding individuals to love one another applies in like manner to civil societies. In his explanation of this proposition, he declares that when a nation is in doubt whether it is obliged to make the sacrifices necessary to assist another nation, it ought to consider not merely the material loss to itself, but those goods of a higher order, the common needs of humanity, which may be at stake. It was largely, if not mainly, because we Americans acted upon this principle that we assumed the burdens of a war with Germany. We believed that we were obliged to come to the rescue of democracy and Christian civilization. Father Meyer declares; further, that the doctrine of national egoism, which holds that each nation should live only for it-

self, being indifferent to the prosperity or adversity of other nations, is quite as directly opposed to the moral law as is egoism in the individual. And he denounces the exaggerated cult of nationalism which usurps the name of patriotism.

In his *Science of Ethics*, Father Cronin writes: "Just as individuals are bound to one another by laws of charity, *i.e.*, of benevolence, because of their likeness to one another in their common human nature, so also states are bound together by duties of charity because they are all members of the family of humankind. . . . For the most part, the rules of charity obtaining between states are identical with those obtaining between individuals. . . . There is not a single reason obtaining for the existence of rights and duties of this kind between one individual and another that does not also hold between states."

The argument for international charity may be briefly summarized thus: Since the state is a moral person, that is, an organization of physical persons, it has essentially the same duties of charity toward other states, other moral persons, that bind natural persons in their relations with one another; and since the state is only a group of human beings organized politically, it remains bound by the same duties of charity that bind its individual members.

This conception of international charity sounds strange to the modern ear only because the current theory of the state is at its best an exaggerated nationalism and at its worst downright immorality. All through the nineteenth century, a doctrine of patriotism was preached which consisted largely of distrust, contempt, and enmity toward foreign nations, of excessive pride in the achievements and qualities of one's own country, and of a desire to exalt its prestige and to expand its territory at the expense of other states. Patriotism came to be conceived not as love of the human beings of which the nation is composed, nor as a desire to promote their welfare, but as the glorification of national power, as devotion to one's country because one's country is always

in potential conflict with foreign countries. Hence patriotism became in large measure a compound of national conceit, bragging and belligerency. The Prussian political philosophy intensified all these bad qualities, and added to them the fundamentally immoral doctrine that the state is exempt from the precepts of the moral law, and is permitted to extend its power by any and every means that will prove effective.

Even in its mildest form, this excessive nationalism is contrary to the traditional teachings of the Catholic Church. It was unknown in the Middle Ages, and it could never have come into existence if the moral unity of the European peoples had not been shattered by the Reformation. While Catholic doctrine has always recognized the separate existence and the legitimate aspirations of states and nations, it has constantly and consistently emphasized the fact that the purpose of states is the welfare of their peoples, not the extension of political power over wider and wider territories and "spheres of influence," and it has never forsaken the ideal of a sane internationalism. It has never forgotten that states, like individuals, are members of one another, and have great common interests which arise out of their common humanity.

The indifference of many Americans to the moral principle of international charity has been lamentably shown in the discussion of the proposal for a League of Nations. All men who take the trouble to think realize that this project embodies the one and only hope of saving Europe. The alternative has been exactly and eloquently stated by Philip Gibbs, the great war correspondent, who is a Catholic:

"If the League of Nations fails, as it may, because it is the most daring effort to lift the organization of human society to a higher plane of hope, and that it is not easy of achievement, there is only one alternative. For a time I thought there were two alternatives, the first of which was a new combination of alliances, leading certainly to another race for armaments and another grouping of powers until the time came for the next inevitable war, far more terrible in its sweep of slaughter than the one now passed. But I am certain now that there is only one alternative. What will happen if the League

is not established with the impulse of the world's democracy behind it, is as clear as sunlight to discerning minds who are in touch with popular passion born out of the sufferings of war. What will happen is the wild revolt of many peoples against their established forms of government in the mad hope that by anarchy they may gain freedom of their souls and bodies and of their unborn children to enjoy the fruits of labor in larger measure than now, and in safety against the devastating terrors of modern warfare."

And yet we find men of authority and influence, legislators, publicists and clergymen, shutting their eyes to this awful situation, and demanding that America either hold aloof entirely from an organization for world peace, or insist upon such concessions to an exaggerated nationalism as would render the organization impotent. They take the position that the United States is not obliged to make any but the most trifling sacrifices to save the nations of Europe from a relapse into barbarism. Assuming that the United States does not need a League of Nations, they conclude that it need not and should not trouble itself about the project. In other words, their doctrine is one of absolute selfishness. Nevertheless, they accept and proclaim the duty of the American people as individuals to save the peoples of Europe from starvation. According to their view, American men and women are bound by duties of charity toward foreigners, but the American state has no such obligation. So far as the precept of charity is concerned, they place the state above the moral law.

It cannot be said that American Catholics have entirely avoided this form of political immorality. The support given to the League of Nations proposal by our Catholic press has been, on the whole, spasmodic and half hearted, despite the warm approval of the project of Pope Benedict XV. It is true that most of this indifference is due to lack of faith, provoked by the history of national selfishness and to some extent by the actions of the Peace Conference. When due allowance is made for these factors, it still remains true that many of our Catholic editors have not given to the present international situation the amount of serious study that its gravity demands. They have not taken the trouble to evalu-

ate those social and political factors which are now operative for the first time, and which make an international organization for peace more hopeful than at any previous time since the Reformation. On the other hand, they have not considered sufficiently the awful fate that threatens the peoples of Europe if the League of Nations be not established. Their fault may be stated briefly as the failure to apply the principles of Catholic political ethics to the international situation. It bears a close resemblance to the failure of many of them during many years to apply the principles of Catholic industrial ethics to the social question. They have been wanting in practical leadership.

A certain United States Senator is so bitterly opposed to the League of Nations that he declared that he would not accept the idea even though the Saviour should come down from heaven to approve it. He has been most active in combating it in the name of American "sovereignty." What sovereignty really means in his conception is the right of the United States to do as it pleases: the right to make war rather than arbitrate, and the right to refrain from making any sacrifice for the sake of world peace. This conception of sovereignty is, of course, profoundly immoral. It violates the moral precepts, respectively, of justice and of charity. And yet, some of the largest audiences that have heard and applauded this Senator have been mainly composed of Catholics.

We admit, indeed, that the existing draft and plan of the League of Nations is not entirely satisfactory. It is not sufficiently democratic, and it is too much like a league of victors rather than a league of all nations. Nevertheless, it represents an immense advance toward a régime of international peace and justice. And the man who does not see that henceforth the peoples of Europe will determine the foreign as well as the domestic policies of their governments to a much greater extent than in the past, shows an indifference to current social and political developments which unfits him for any position of leadership. When the League of Nations has become organized on a basis that will

permit the participation of all the states of Europe, *the peoples* of Europe will before long make it sufficiently democratic.

The sum of the argument is this: states are bound to one another by as definite, as urgent, and as far-reaching obligations of charity as those which govern individuals; in the present inter-

national crisis these obligations of charity clearly require the United States to make those relatively slight sacrifices which are necessary to save the peoples of Europe from experiences perhaps worse than those of the war through which they have just passed; and the only means in sight by which this can be accomplished is the League of Nations.

HIGH WAGES AND HIGH PRICES.

One of the declarations in the programme of social reconstruction issued by the Bishops who constitute the Administrative Committee of the National Catholic War Council, is that present rates of wages should not be lowered. This proposition has been criticized on two grounds: first, that existing wages are abnormally high, even when compared with the cost of living; second, that the reduction in prices which is necessary for a full resumption of industrial activities, cannot take place until a fall occurs in wages. Neither of these assumptions is justified.

Persons who think that wages in general have risen to a much greater extent than the cost of commodities are basing their conclusions upon an insufficient number of instances. They have in mind either the enormous rates of remuneration that obtained in munition-making and other war industries, or the exceptional wages received by some particular crafts, as in the building trades. All these combined instances represent but a small fraction of the total number of wage earners. The vast majority have not obtained wage increases commensurate with the enhanced cost of living. The average wholesale price of all the commodities listed by the United States Bureau of Labor Statistics was 97 per cent higher in February of the present year than it was in the year 1913; and the average rise in the retail price of all articles of food during the same period was 79 per cent. These figures will be found in the *Monthly Labor Review* for April, 1919. They are confirmed by the estimates of the National Industrial Conference Board, an organization of manufacturers, which place the increase in food

from March, 1914, to March, 1919, at 75 per cent, and the average increase of all items entering into the cost of living at 61.3 per cent for the same period. While no adequate survey has been made of the rise in wages during this time, the *Monthly Labor Review* for March informs us that it was only 33 per cent in the case of *union labor*. "An hour's wages in 1918 purchased but 79 per cent as much food as in 1913, and a week's wage but 77 per cent as much. As compared with 1907, an hour's wage in 1918 bought but 72 per cent as much food, and a week's wages but 69 per cent as much food." (p. 120). Although it is quite probable that the average increase in the wages of unskilled labor since 1913 exceeded the 33 per cent rise of the organized workers, there is no probability that it exceeded the advance in the cost of living. At least, the burden of proof is upon those who make such an assertion.

The second criticism, that prices cannot go down until wages fall, is based upon the assumption that wages are the only, or at least the main, element in the cost of production, and that they must be reduced before commodities can be sold at lower rates. A superficial view of the processes of manufacture and distribution might, indeed, betray one into the conclusion that all other costs than those of labor are insignificant. A part of the price which a man pays for a suit of clothes goes to the laborers of many kinds who have handled it from the workshop to the home of the customer. A part of the price received by the manufacturer is given to the laborers who have made the clothes. A part of the price paid by the manufacturer for the materials is distributed among the

laborers, who have produced them, from the employees of the wholesale house and of the railways back through the factory hands to the workers who have produced the wool or cotton. However, this addition of parts will never yield the whole final price. At every stage of the increasing price, from the cotton field or the sheep ranch to the retail store, a part of the cost and the price goes to the capitalist and the business man, or director of industry. Hence a lower price to the consumer is not dependent solely upon a reduction of wages. It could be accomplished through a lessening of the profits of the business man and the interest of the capitalist. And this reduction of profits and interest conceivably might occur at every stage of the productive process, from the field to the retail store.

The question, then, is whether this theoretically possible reduction is practicable. If one half of what we have been told concerning profiteering during the war is true, our answer must be in the affirmative. The manufacturers and dealers in most of the great staple commodities could, if they would, continue their functions on the basis of lower profits and lower interest from their investments. At least, they could do so for a certain time, until the volume of business had again become normal. When that stage was reached they would find that their returns had become normal likewise. Hence, the obvious first step toward a reduction in prices is for every manufacturer and business man to make as much of a sacrifice of profits and interest as he possibly can, without going into bankruptcy. Were all of them to adopt this plan promptly and wholeheartedly they would find that their incomes at the end of the next twelve months would be greater than if they continue in their present course of hesitation and inaction.

To be sure, the supposition made in the last paragraph may be all wrong. It is possible that no material reduction of profits and interest could take place without plunging a considerable proportion of business men into bankruptcy. If this be true, then is our whole industrial system bankrupt. If our limit-

less industrial resources cannot be so utilized as to enable the masses of the workers to maintain even the relatively low standards of living that they now enjoy, then must we proclaim our industrial order and civilization a failure. And the masters of that order must either confess the failure or find some other way of lowering prices than through the reduction of wages. They are facing an unavoidable and an imminent dilemma. *Videant consules.*

THE SOCIAL OBLIGATIONS OF CAPITAL.

Under this heading we discussed, in the last two issues of the REVIEW, the attitude of the United States Steel Corporation and other great steel producing concerns toward the problem of lowering the prices of their products. Since the April editorial was written, the Director-General of Railroads, Mr. Hines, has refused to accept the slight reductions arranged between the manufacturers and the Industries Board appointed by the Secretary of Commerce. Mr. Hines contends that the proposed decreases in price are not nearly sufficient. Although President Wilson has asked that the Industries Board make another attempt to arrange a scale of prices satisfactory to all, there seems to be little hope at this writing that anything will be accomplished.

According to the steel companies, the position taken by Mr. Hines is wrong, since only the more efficient and powerful concerns could produce steel at the low prices that he desires to see established. It is too bad that some means are not available for showing promptly the truth or falsity of this assertion. In the meantime, steel prices remain at their former impossibly high level, and the industrial revival is still a thing of the indefinite future.

Let us assume that the steel companies are right in their contention, and that if the low prices desired by Mr. Hines were established many of the weaker steel companies would have to discontinue operations. Is the welfare of these few corporations and their owners more important than the needs of the whole

population? Of what social benefit are immense combinations that can produce more cheaply than the small and inefficient concerns, if the consumer has to pay the former prices high enough to satisfy the latter? It is a part of the theory of competition that the more efficient concerns will survive through the process of reducing prices below the level at which the less efficient could exist. In this way the former share the advantages of their superior efficiency with the consumer. In the steel industry, however, this assumption seems to have been falsified for the last decade and a half. Competition in prices seems to have been non-existent during that period. In its place there seems to have been established a scale of prices fixed by the more powerful concerns, and placed at such a high level that the less efficient manufacturers could continue in business and make handsome profits. Thus the much advertised and much lauded efficiency of the big combinations has profited the consumer nothing. All the benefits of "economies and efficiency" have gone to the manufacturer.

No enlightened and self-respecting people can allow this condition to continue permanently. If the masters of the great concerns that dominate many of our most important industries will not, or cannot be compelled to, restore competition in prices; if they continue to exemplify social inefficiency by adjusting prices according to the needs of the least efficient producers; if they persist in refusing to give the consumer any share in the results of industrial progress,—there is no recourse except the intervention of the State. The government must either fix maximum prices which will restrict all concerns to a fair return on their investment, or it must attain the same object indirectly, by itself entering the industry as a competitor.

Many of us have hoped, and continue to hope even against hope, that the evils here considered could be abolished through anti-monopoly laws which would enforce competition and competitive prices. Some of us are on the verge of giving up this hope; for we realize only too well that, on the whole, the laws designed to check monopolistic extor-

tion have not been effective. Their failure has created one of the most urgent and most difficult industrial problems that any people has ever been called upon to face and solve.

* * *

The League of Catholic Women of Minneapolis has issued its year-book for 1918. It is a comprehensive work, with detailed reports of the work of each department. At the opening of the year 1918 the League had 350 members. In February of that year a membership campaign brought in 600 new names, which brings the total strength close to one thousand members. The League maintains, among its other activities, the following departments: Cafeteria, at 720 Marquette Avenue; St. Mary's Hall for girls, at 1608 Hawthorn Avenue; Margaret Barry Settlement House, 759 Pierce Street, N. E. It also combines with the St. Paul Guild of Catholic Women in maintaining the Catholic Infant Home on Dale Street, St. Paul.

* * *

With the approval of Archbishop Glennon, the Catholic Women's League of St. Louis, Mo., which was organized for war work, will continue as a permanent organization doing reconstruction and social service work.

* * *

By the will of the late Miss Mary Hart, a maiden lady of Hollidaysburg, Pa., she leaves the magnificent home on Walnut Street, opposite Highland Hall, to the Bishop of the Altoona diocese as a home for aged Catholic ladies. Several lots in the Hart extension north of Hollidaysburg are to be sold for the home.

* * *

Records disclose that about a third of the returned soldiers, sailors and marines applying for work through the Knights of Columbus employment bureaus are placed in positions within one week after making application. As the Knights have, in some cities, half a dozen councils, each working as an employment bureau, the total number of men for whom work is found is large. The Knights, in this work, cooperate with the government labor department.

Principles & Methods

THE PRINCIPLES OF MODERN PENOLOGY.

BY REV. PHILIP H. BURKETT, S.J.

MORE than ten years ago Thomas Mott Osborne, warden of the prison of Auburn, N. Y., declared that "our prison system needs to be rebuilt," and laid down three principles to support his contention: "First, the law must decree not punishment, but temporary exile from society until the offender has proven by his conduct that he is fit to return. Second, society must brand no man as a criminal, but aim solely to reform the mental conditions under which a criminal act has been committed. Third, the prison must be an institution where every inmate must have the largest practicable amount of individual freedom, because it is liberty alone that fits men for liberty."

These same principles Mr. Osborne tried to carry out as warden of Sing Sing Prison, N. Y. He stressed them again in an article written a year or two ago entitled, "The Prison of the Future."

In an address at a meeting in Bridgeport, Conn., February 28, 1915, he condemned the "stupid judges" who say there is something "criminally, fundamentally wrong in an evil-doer's character, whereas the fact of the matter is that he has been driven into being a criminal by the stupid treatment he has had, first in the orphan asylum, then in the children's institutions, then in the reformatories, and finally in the State's Prison. We have made him a criminal."

In an article in the *Review of Reviews* for October, 1915, he said: "The old barbaric theory, which regarded the

treatment of criminals as a matter of retribution and punishment, is gradually giving way to the civilized theory of reformation and education. Yet it remains a fact that our whole system of criminal law is still based upon that old and hateful theory. The first duty of a prison reformer, therefore, is to impress and repress upon the public the doctrine that the present theory of the law must be changed—that its aim should never be punishment, but prevention and reform. The theory of punishment is condemned by religion, discarded by experience, contrary to democratic ideals and a disgrace of civilization. There must be a more enlightened system of justice; . . . a system which shall aim at reform rather than punishment; which shall encourage those unfortunate fellow-men who have broken the law to learn to adapt themselves to the proper conditions of organized society."

Mr. Osborne's views have some authority. They are fairly representative of theories widely advocated and tenaciously defended today by sociologists, state officials and wardens of numerous penal institutions here and in Europe. For this reason I have given them at some length. Are they correct? Can we subscribe to them? To answer this question correctly we shall have to focus our attention, it seems to me, on the question: "Why do we exile the culprit from society for a certain period of time and confine him in a prison? Is the purpose retribution for his evil deed, or is it correction or possibly both? The answer to this question will help us to

answer another: "What shall be the extent of punishment and what the methods of correction?"

Is the purpose of imprisonment solely the correction of the delinquent? We have to consider penal sanction of a law from a twofold viewpoint. Antecedently to the violation of the law, penal sanction has no other purpose than to prop up the weak and reluctant human will and to goad it on to the observance of an obnoxious law. Consequent, however, to the transgression of the law, penal sanction has a double purpose. One of them, is, no doubt, the correction of the perverse will, if correction is possible. This purpose I shall consider later. The other is the reestablishment of the order of justice which is one of the foundation stones of society, and which the criminal has attempted to displace. This order of justice is not a meaningless figure of speech, or a fiction of ethicists. It is a substantial reality in the moral world. Justice considers "mine and thine." It gives me a right to possess what is mine and entails a duty in my neighbor to refrain from infringing on this right. Now, let us suppose, I freely give to my poor neighbor a sum of money which is rightfully mine. I thereby deprive myself of part of my possessions. I lose and he gains. On the scale of justice the equilibrium is disturbed in his favor. Justice demands, not that the money be returned to me, for I do not want it back again, but that I, who have been deprived through my own generosity of my possession and suffered some pain of loss in that privation, be in another way recompensed and the disturbed equilibrium be thus reestablished. This recompense will assume the form of a certain amount of pleasure derived from the praise of honorable men or of conscience itself. It may also assume the shape of an imperfect right, (that is, a right based on *seemliness*) to be assisted by that same neighbor when I am in want; or again, it may be equivalent to a title to a reward in a future life if I am not recompensed in this world. Now, let us suppose that I have *robbed* my neighbor of his possessions. In this case again the realm of "mine and thine" has been invaded and the balance

of justice has been disturbed. Will we consider the demands of justice fully satisfied by the restoration of the stolen goods? Hardly. We demand that in addition to the restoration the criminal be punished, *e. g.*, that he be flogged or serve a sentence for a period of years in a place of detention. The length of time or the severity of the punishment must have some proportion to the amount of money stolen. The reason for this is, that, in addition to the money, the criminal has appropriated to himself the illicit pleasure of possessing and disposing, in any way, of property not his own, at the cost of his neighbor. This ill-gotten pleasure must be surrendered. It can be surrendered only by being neutralized and it can be neutralized only by pain, its opposite. Hence justice demands that he suffer pain in some form. The same line of argument might be employed in the case of a personal gratification of revenge in murder or in any other transgression of the law.

Hence I conclude that the element of pain in punishment is in itself not a false conception or a remnant of a rigorous antiquity. Retributive justice is not identified with revenge nor can the "lex talionis" in itself be condemned. Besides the retributive element in penal sanction there is also the deterrent and the protective. The punishment meted out to the culprit serves to deter others from doing the same evil and protects society from further danger. This is to be understood in the following manner. The criminal not only invaded the rights of the individual whom he has injured but he has even invaded the sacred precincts of society. As far as lay in his power he has made the possession of life and property unsafe. He has attempted to disrupt the social order itself. For this reason society rises against him through its representative, civil authority, in order to protect itself against future aggression.

What relation does the prospective feature of punishment bear to the retrospective? If the correctional element is of prime or of sole importance and the retributive character to be utterly disregarded, it follows logically that an evil-doer is to be released from confine-

ment as soon as his correction is established with sufficient certainty to warrant the risk of again sending him out into society. No regard is paid to the trivial or to the enormous nature of his guilt. Now it may happen that a man who has committed murder in the heat of passion and has never been guilty of any other offence in life promptly repents. I have known such in penitentiaries. He may be deeply grieved over his deed. His conduct during his month or two of imprisonment may be exemplary. He in no wise abuses the freedom of parole. Another man may have defrauded his neighbor to the amount of fifty dollars for which he is committed to jail for one month. He is obstinate in maintaining his right to the money against the decision of the judges, and declares his determination to take it again if the opportunity should present itself. Now would it be according to sound reason to release the murderer under the given conditions after one or two months of imprisonment and keep the embezzler for many months or years or even for life because he obstinately refuses to admit his wrong? It hardly stands to reason. This, however, the extreme correctionalists would insist on doing. For this reason they strongly advocate the "indeterminate sentence." Let us examine the latter a little more closely. The period of indeterminate sentence generally lies between the maximum and minimum determined by law or by the court for the given offence. Its length is either determined by the court or is left to the discretion of the experienced and intelligent officers of the prison or to a board. The warden and his staff can, it is argued, best determine by observation whether the purpose of punishment has been obtained in this or that particular case. The principle of the "indeterminate sentence," it is true, was formally and strongly advocated by the International Prison Congress which was held in Washington in 1910 and which was attended by the representatives of more than 22 countries. Since that time it has been successfully applied, at least in a measure, in many penal institutions of the country. It may also be safely defended and used in the case of youth-

ful offenders, of vagrancy and repeated misdemeanors, or when the culprit is a degenerate or is mentally abnormal. But I venture to say that it offers serious difficulties when applied to many of the cases we have to deal with in our penal institutions. Prins, it seems to me, assigns the correct reason for the objection when he asserts, first, that it is very complicated in practice, for it is extremely difficult and well-nigh impossible in many cases to determine whether and to what extent the culprit has been corrected, and secondly, that it is subject to arbitrary use on the part of a prejudiced superior officer or board who have to get their data for their judgment of the case from subalterns. These may be and frequently are just as prejudiced. The parole system will not remove the first, and a board outside the prison walls will not remove the second difficulty. Our public law has wisely laid down a maximum and minimum of penalty for an offence, trusting to the prudence of the judge to determine the right degree according within fixed limits to the gravity of the transgression or the existence of extenuating circumstances. The public law has also, whilst sanctioning "conditional liberation," accurately specified the number of months or years of reduction for good conduct proportionate to the length of the term of the sentence. This is a sufficiently strong incentive to good conduct. Correctionalists are of the opinion that the indeterminate sentence alone will serve as the incentive.

In answer to these objections, however, the correctionalists maintain that a criminal can never fully realize the gravity of his offence against the law unless his term of sentence is proportioned to that gravity. Besides, they say, there is a far greater danger to social welfare personified in the criminal nature or deep-rooted evil propensities of one guilty of a heinous crime than of one guilty of a misdemeanor. Hence years will be necessary to reform that nature and to eradicate the evil tendencies.

Now it is true, broadly speaking, that recidivists betray an evil nature or a weak will, and that a short period of detention at a penal institution will not be

sufficient for a radical emendation. They must be kept much longer than the single offender. So much we might concede. Still, some logical conclusion must be drawn from both objections made by the correctionalists which will prove rather distressing to them. The single offender who committed a capital crime in the heat of passion may and often is, as experience proves, deeply sorry. He realizes fully the gravity of his offence, as soon as his passion has had the necessary time to cool down. He is fully corrected. Shall we keep him in prison for life or shall we even inflict capital punishment on him? As regards the second objection it must be noted that even the habitual or professional criminal has often not committed an offence deserving of a very lengthy sentence. After serving his term he may be most obstinate in refusing to admit his guilt or to be corrected. He is possibly an anarchist in principle, though as yet not guilty of any serious attack on authority. Shall he be kept in prison for an indefinite period? This could hardly be in accordance with the canons of justice. From this we see that the extreme correctionalist view leads us to rather embarrassing deductions.

St. Peter's Collegè, Jersey City.

(TO BE CONCLUDED.)

DR. CABOT ON SIN AND DISEASE.

The following questions and answers occurred at the close of a lecture in Ford Hall, Boston, by the well known physician of that city, Richard C. Cabot.

Q. What does Dr. Cabot regard as the greatest cause of ill health today?

A. The greatest cause of ill health is sin—in the two familiar forms of alcoholism and venereal disease.

Q. What is the cause of alcoholism and venereal disease?

A. That will have to split, because it is taking too much alcohol; too much alcohol is any alcohol whatsoever. For no human being can tell whether he is one of those people for whom a little is too much.

Alcoholism is not merely contingent upon the fault of the individual, it is also a result in part of inheritance; but I believe the inheritance factor on the whole is much less than the individual factor. Alcoholism is a cause of bad inheritance, alcoholism is

also a result of bad inheritance, but the primary cause of this is the fact that we haven't yet made this country finally and totally dry.

The cause of venereal disease in both its chief forms, gonorrhea and syphilis, is direct association with some other person possessing the disease, and in adults is almost always wrong doing on the part of those individuals. Either disease may often occur innocently in small children, rarely in adults, without any blame whatever upon the part of the individual.

Q. Are there not social causes, Dr. Cabot, which lead to alcoholism and like diseases?

A. There certainly are. Of the social causes of alcoholism the most important is discouragement. Discouragement is a social fact and a social result due to the nature of the lives that some of us have to live; and that some of us live when we don't have to. There are many other social causes, such as poverty, such as hurry, such as worry; but I think the chief social causes are the ones that I have mentioned, and I haven't any doubt but they are deep. At the same time, I think that anyone who has labored with cases of alcoholism, as I have, will not feel that the individual often has a right to shift off his responsibilities on society in this particular matter.

Q. Dr. Cabot says that sin is the cause of disease. What is the cure for sin?

A. I said at the beginning I was a medical doctor; still, the cure for sin is religion, plenty of it, and then some more.

Q. What may the doctor as a public servant offer in a case of disease caused by the environment—caused by poverty?

A. The doctor oftentimes would try and change the environment.

Q. Is it true, Dr. Cabot, as stated by one authority, that wages have no relation to health?

A. Certainly not true, the best proof of it, I think, being the testimony of the man who has been the head of the work in the Panama Canal, Colonel Goethals, who said that the best single measure for improving the public health in the canal zone had been his own act in raising wages.

Q. I would like to ask, what is the ratio of disease among the poor people in sections like New York City, where the death rate among the infants is so high,—whether the Doctor ascribes that to sin or to economic evils?

A. New York City has a rather low infant mortality; but in cities where infant mortality is high, I think it is mostly not due to poverty, but to sin. It is due to ignorance to a considerable degree; I think it is due much more to such factors as alcoholism and venereal diseases and to the ill behavior of parents before the birth of their children.

Social Questions

DOES GOVERNMENT CONTROL MEAN THE SERVILE STATE ?

BY REV. E. J. MCCORKELL, M.A.

WE now come to the third and principal argument of Mr. Belloc. It will be convenient to restate it as follows: the trend of social reform at present is along the avenue of legislation of a character to give legal standing to and perpetuate the two classes into which the people are already divided economically, *viz.*, capitalists and proletarians. The result will be the intrenchment more securely of the capitalists in the ownership of the means of production, and the condemnation of the proletarians to the perpetual dispossession of the same. This will be nothing more or less than the reestablishment of the Servile State with the capitalists as masters, and the dispossessed masses as slaves, politically and economically.

It will not be superfluous to call attention once more to the fact that Mr. Belloc attaches a very definite meaning to the term servile. It signifies in his terminology not merely a diminished personal liberty, but all the essentials of the ancient institution of slavery. An intelligent criticism must take notice of this point which is the very kernel of his theory. We propose to inquire:

1. Whether the social organization which he predicts is properly called the Servile State.

2. Whether the prediction itself is based on solid grounds.

In pursuance of this plan we must now attempt an answer to the first question. (To begin with, let us try to get a concrete picture of this new state of slavery. The laws which are its framework are for the most part still non-existent. They are advocated, or fore-

shadowed, or promised, but only a few of them are actually on our statute books. We may describe their general nature by quoting the words of Mr. Belloc:

1. "Measures by which the insecurity of the proletariat shall be relieved through the action of the employing class, or of the proletariat itself acting under compulsion.

2. "Measures by which the employer shall be compelled to give not less than a certain minimum for any labor he may purchase.

3. "Measures which compel a man lacking the means of production to labor though he may have no contract to that effect."

Obviously social insurance acts are examples of the first, minimum wage laws of the second, whilst the third has not yet passed the stage of probability. But these are said to be only the vanguards. They form the thin edge of the wedge. Other measures will logically follow. Social insurance shall become general. Minimum wage laws shall also become general, and, through the device of compulsory arbitration and compulsory acceptance of decisions, the state shall at first virtually, and later actually, assume the duty of fixing wages absolutely. Those who are unable to earn the minimum wage for any reason shall be rounded up by the state and put to some line of work at which they may be able to earn some of the expense of their maintenance. Finally a comprehensive scheme of technical education shall be adopted and made compulsory.

Would such an arrangement be slavery? There is no doubt that such a multiplicity of regulations and inter-

ferences would be extremely irksome. But would it have the effect of establishing two classes within the state, one of which in return for a living would be constrained to render up its surplus profits to the other? We are speaking only of tendencies, some of which are still embryonic, and it is therefore futile to profess accuracy. But there is much to be said in favor of an affirmative answer. The effect of such laws, if multiplied to the extent predicted, would seem to be that the proletariat would be guaranteed a living whether under age or over age, whether employed or unemployed, whether sick or in health. There would be no uncertainty or risk to encourage and develop self-reliance and sharpen wits. There would be no motive in saving money, and therefore the standard of life would be raised to the limit of the wage, which we may be sure would not be very much above a living wage. This wage the worker would have no power to raise except the meagre power of his vote. He would not be permitted to strike. He would not even be permitted to bargain. The state would very indulgently see that his wage was not too low, and, with at least equal solicitude, would see that it was not too high. Furthermore, this guarantee would hold irrespective of the output of the worker, provided it was not too low. The workers would not share in any superfluity. Everything over and above a living for the proletariat would go to the owning class.

It may be objected that there would still be left an opportunity to rise from the ranks of the proletariat. Undoubtedly there would be in theory. But if we consider the meagre percentage of wage-earners today who rise to the rank of employers, we shall appreciate fully the difference between practice and theory. It is not likely that emancipation would be any commoner than in the days of slavery. Of course the minimum wage will be higher than the starvation wage of today, and will give to each an opportunity to save and ultimately purchase stock. But a man will not save. The whole psychology of the situation will be modified. There will be no motive strong enough to prevent his living up to the

limit of his wage once the element of insecurity is removed. Indeed it seems likely that the void between the two classes as we find them today will be rendered more difficult of crossing. Uncertainty and insecurity, occasioned by fear of strikes and inconstancy of markets is a powerful element today in weeding out incompetent employers, and so giving place to enterprising employees. But the laws in question will go a long way toward removing this uncertainty and insecurity, and so will help to keep the ranks of the capitalist class intact. The state will virtually take over their business and run it for them. A man will be born a capitalist, and only extraordinary dullness will deprive him of that rank. He will need no special talent for success, even as a European sovereign needs no quality of greatness to conduct an efficient government.

But it will be further objected that there will not be actual physical compulsion to work as there was in the days of slavery. We are not certain on this point. It is difficult to predict just what the state will come to do with the lazy and the dissipated, especially those who leave their wives and children in want. It is certain that if the state guarantees a living to a man and his family it will not do so *gratis*. The principle of compulsory labor is evidently involved. In any case the objection is weakened by the consideration that extreme physical compulsion was an abuse of slavery, rather than an essential element of it.

Again, it may be urged that our neo-slaves shall have the vote, that priceless privilege nineteen centuries in the making. This seems a formidable objection to calling the coming state servile, but in this case also the practice and the theory do not square. We are familiar with the political usurpations of capital in our own day, and the helplessness of the individual voter who does not possess economic resources. In any case we are supposing that the citizens are voting this servile society into existence, and so we can at least assume that they will be consistent. If in course of time they discover they have been making a mistake, forging chains of slavery instead of guarantees of freedom, and set

YOUNG GIRLS IN THE MESSENGER SERVICE.

BY SARA E. LAUGHLIN.

Early in the fall of 1918 there suddenly appeared on our streets, young girls, noisy and sometimes hatless, taking the place of the familiar messenger boy; said messenger boy having passed on to a more gainful occupation. With the report of the investigation of the service still fresh in the minds of the women of the city, those at least who have at heart the interest of the young wage earner, this was a distressing sight and one which called for immediate action. Miss A. Estelle Lauder of the Consumers' League of Eastern Pennsylvania called a meeting of interested persons to consider this new problem. At this meeting there were present representatives of both telegraph companies, and they were given ample opportunity to state their view of the matter.

It might be well to keep in mind the reason for the employment of girls as given by their employers, and the condition of their employment as well. According to their statement, girls were employed only as a war measure and on account of the scarcity of boys. One company said that due to their unwillingness to work on rainy days they were not as satisfactory employees as boys, and it was their purpose to replace the boys as soon as boys were available. The other company felt that on account of their closer attention to business girls made more reliable messengers, and that a supply of raincoats and overshoes would go a long way toward overcoming the rainy day problem. Both however agreed that the girls were to be used as messengers only in the business district, and that they were to be closely supervised.

As a result of this meeting the Consumers' League and the Philadelphia Committee on Protective Work for Girls made a survey of the girls in the messenger service, and asked the State Industrial Board for a hearing of the findings with the hope that the minimum age for employment in this occupation would be raised to eighteen. It was learned by inquiry in other states that they had met

this new problem by raising the age for employment in this occupation, by special ruling, to eighteen and that the War Labor Board had recommended that no girl under twenty-one should be allowed to engage in this work. (Since this was written the State Industrial Board has raised the age limit to 18 years, effective May 1.)

When the call for girls to work as messengers went forth it met with a ready response from girls ranging from fourteen to thirty-three. There being only one at that age however and the next highest being twenty-one we might set the maximum age as twenty-one. Perhaps the response was so ready because the call was put in the form of a patriotic appeal; then too the wage was apparently high for work requiring no previous training. I say apparently, for as the mother of one little Italian girl expressed it: "My girl, she made the big mon. But (with a shrug of her shoulders) the shoe man he should be glad. He gets it." Few, however, had the good sense to analyze the net gain and take heed of the increased cost of feeding and clothing the young messenger, the replacement of whose prodigal expenditure of energy and shoe leather made deep inroads into her weekly wage.

For approximately seventy per cent it was their first position, and the average age was fifteen years. These two facts should be kept in mind when we learn to what kind of places they were sent. Contrary to the statement made by the companies' representatives, the girls were employed in all parts of the city where there was sufficient business to warrant the establishment of a branch office. From the central office the girls were sent everywhere the boys had been sent. One girl of fifteen said she had given up the work because she was sent so often to the "bad colored section," and she was afraid. This same child while waiting at a hotel desk for an answer to a message was called aside by a hotel attendant and grossly insulted. On account of the epidemic of influenza the

saloons of the city were closed for some time. On the day they were opened a young girl took a message to the Charities Building and then asked to be directed to an address in the district where the opening of the saloons was that day being celebrated in a characteristic manner. Of course, she was not directed there, but the company sending out the message was notified to send a boy there.

The employment of boys was not entirely discontinued, but as they worked on commission and the girls on a straight salary, it sometimes happened that girls were sent out to deliver messages and answer "rings" when the boys were idly smoking their cigarettes in the building. That a girl should be sent at any time to the section referred to does not argue a very close supervision of her activities; however, this might be explained as the innocent blunder of a very busy clerk if there were not so many instances of the supervision of the girl being left to Providence.

Other girls were sent to theatres and hotels of doubtful reputations, to saloons and cafés. In the case of hotels the messages were left at the desk unless marked "personal," in which case they were taken to the room by the messenger, and all "rings" for messengers for various services were answered directly to room from which the call came. One little fourteen year old was quite pleased with her importance because "nobody saw when I went in and nobody noticed when I came out. They just let me do as I pleased." Surely a great danger here, for the least sophisticated of us knows that other classes than the most respectable can find accommodations in the hotels, even the best, and it will be remembered that some of these were known to have unsavory reputations.

A little blond innocent working for the first time told of taking messages to saloons but added naively, "I always take them to the side door. I think it is more refined." Then again messages were taken to private houses and apartments which might or might not be a safe errand for a young girl, depending entirely on the people who happened to be occupying the house at the time. Those

of us who live in cities of any size know how quickly neighborhoods change, making the supervision of the girls in this respect an impossibility. To be sure, there were to be found, especially in the branch offices, women in charge who voluntarily assumed the responsibility of looking after the girls in this respect. When a call came in from a doubtful neighborhood they would telephone it to the central office and ask that a boy be sent out on it.

Even had the companies adhered to their statement and employed girls to deliver messages only to office buildings, the conditions found by the messenger to exist there left much to be desired in some instances. A girl of fifteen told of being sent to an office in the center of the city, and she objected to the assignment, saying that the other girls had told her that the man there was "bad." The clerk reassured her saying, "If that guy gets fresh with you just swing on him and floor him. You can do it." She took the message but having no desire to be forced to use the method of protection outlined by the clerk, she "stuck her head in the door and said 'here is your message if you want it come and get it!'" meanwhile being prepared, as she expressed it, to "beat it." Nor were the girls of this age safe when riding the elevators in these buildings. It can be readily understood that these youngsters using the elevators at all hours of the day were sometimes the only occupants of the elevators other than the operators. Obviously young and inexperienced they attracted the attention of the unscrupulous elevator man if he happened to be that kind, and in one instance at least he was that kind.

The occupation being new to girls, it naturally attracted the adventurous and the lawless as well as the type who responded to the patriotic appeal already referred to. Three girls were found who were on probation for various reasons, but who had been removed from the occupation for the obvious reason that the freedom and unusual opportunities for making promiscuous acquaintances were found not to contribute to their reform. One of these boasted that she never had to pay for her lunch

as she always met some man during the day who liked her well enough to pay for her lunch. Their occupation keeping the girls on the street almost constantly, they naturally attracted a great deal of attention and just as naturally it was the unkind and unthinking who were loudest in their comments. For this reason many girls abandoned the work, only to be replaced by others whose sensibilities were not so fine, or who having the same objection would in their turn seek other employment. In some cases the girls spoke of "minding" the unpleasant attention at first, but of getting used to it eventually, so that they could now take "their part with anybody." It would appear from the number of times that this was repeated that this gradual hardening process was not the least objectionable feature of the work for girls.

As the girls were employed during the day, the visiting in their homes and the personal interviews had to be at night, and it was a curious thing to note how many were seemingly impelled by some restless spirit to seek their recreation at night in the same streets where their days had been spent. Except in two instances, their homes were well above the average in comfort. It was also a curious thing that the parents never seemed to realize the dangers inherent in the occupation, only six being willing to admit that there were dangers of an unusual character after they were pointed out to them. Surely it could not be that the apparent high wage blinded their parental vision. Wherever there was a realization of the dangers it came as the result of some specific experience of the particular girl or one of her friends, never as the result of the forethought of the parents. Only one mother spoke of making any kind of an investigation, and her concern was so easily stilled that it had very little value. To quote her exact words, "I called at the office to see under what condition my daughter was working. I let one or two little things drop that I was suspicious, and they introduced me to a chaperone. My! she was a fine looking woman. Indeed she looked something like myself when I am dressed up. So what could I say." The fact that her daughter was

on the street or in other offices all day and was in this office only during short waits never seemed to occur to the good woman.

As far as the conditions surrounding the girls in the companies' offices were concerned, they made some effort to look after the girls. The Postal Telegraph appeared to be more successful in this. Not one girl employed by this company failed to testify to the kindness and thoughtfulness of the man in charge of them, and all girls employed in the branch offices managed by women spoke of the consideration and fair treatment given them by the management. Indeed, there were cases of girls defying the opposition of their relatives and deferring their resignation from the service because they felt that their going before a successor was secured would work a hardship to their manager, for whom they appeared to have a really affectionate regard.

As a Catholic, the attention of the investigator was naturally attracted to the number of girls in this occupation professing the same faith. As the names we are accustomed to think of as Catholic were repeated in the list, as a matter of personal concern and in no way connected with the information sought for presentation to the Industrial Board, a separate count was kept with this result: Although the Catholics comprise only one-fourth (approximately) the population of this city, the percentage of Catholic girls in this obviously unfit occupation was 52. Of these two-thirds had attended parochial school only, the remaining one-third, being divided between those who had attended parochial and public school and those who had attended public school only. The worn out excuse of large families creating an urgent and immediate need for a larger earning will not explain this, as only one girl was a member of a family of eight. The next highest was five, then three, and so on down to one, to which group one-third belong. In the case of two girls both parents were dead, but in both instances the girls were living with relatives whose homes were well above the average in comfort.

It would seem then to be rather clearly indicated that the reason for girls of this age being in this certainly undesirable occupation was the indifference or ignorance of their parents or guardians. That is, ignorance of conditions as they exist in business and industry. Would it not appear then that some agency connected with the school system, or the Church if you will, could find here a very profitable field for its endeavors. Would it not be possible to establish in connection with our high school an employment bureau to which our young girls, and boys if they need it, and I see no reason why they do not need it as well as the girls, could look for friendly guidance in the trying time of their first few years in business and industry. Do we not owe it to the children who have learned to lean on the aid and guidance of their faith as they see it daily expressed in the lives of their teachers to follow them out into the world, at least until they have suited their stride to that of the work-a-day world? Then again is it not due to those parents of these children and others who have made sacrifices to give them the benefit of the Catholic education we all believe to be their right, to see to it that the growth of faith and Christian principles that such a training has encouraged is not brought to naught by the evil influences surrounding some badly chosen occupation.

Would not this be a means of saving these young workers from wandering into blind alley occupations that sap the vitality of the young enthusiast and lead no where? Would not such a work tend to open the eyes of the persons engaged in it to the conditions that exist in the various industries and call for remedy, but which failing the urge from an enlightened public opinion will continue to call? Could not such an agency working in harmony with other agencies already working valiantly in the field, stimulate the growth of a healthy public conscience in regard to our responsibilities to young bread winners already handicapped by their too early entrance into economic competition?

Philadelphia, Pa.

THE COST OF LIVING.

The cost of living for American wage earners declined less than 3 per cent during the period from the signing of the armistice to the first week of March, 1919, according to a statement issued by the National Industrial Conference Board. In March, 1919, the cost of living was still approximately 60 per cent to 65 per cent above the pre-war level, as contrasted with an increase of 65 per cent to 70 per cent in November, 1918, and of 50 per cent to 55 per cent in June, 1918, as brought out by the Board's two previous studies of the subject.

Changes since November, 1918, in the average cost of the different items entering into the budget were: All items 2.8 per cent decrease; food, 4.4 per cent decrease; shelter, 1.7 per cent increase; clothing, 6.2 per cent decrease; fuel, heat and light, 1.3 per cent increase; sundries, no change.

For the entire period, July, 1914, to March, 1919, the increases in the respective items were: All items, 61.3 per cent; food, 75 per cent; shelter, 22 per cent; clothing, 81 per cent; fuel, heat and light, 57 per cent; sundries, 55 per cent.

Wages and the cost of food have not advanced in like ratio, according to the Bureau of Labor Statistics. Between 1913 and 1918 average union wage rates increased 33 per cent, whereas retail food prices advanced 68 per cent. Between 1907 and 1918 the corresponding advances were 40 per cent and 105 per cent. In terms of purchasing power a week's wages purchased only 77 per cent as much food as in 1918 only 69 per cent as much as in 1907.

* * *

More than 15,000 Willys-Overland Company employees have received \$400,000.00 in checks in the company's first distribution of the profits under the 50-50 profit-sharing plan announced last January. The profit-sharing is limited to employees who have been 6 months in continuous service. The \$400,000.00 represents 8 per cent of the wages paid during the first quarter of the year.

Societies and Institutions

THE CATHOLIC CHARITABLE BUREAU OF BRIDGEPORT.

BY MARGUERITE BOYLAN.

THE Catholic Charitable Bureau of Bridgeport recently closed its third year of work among dependent Catholic families and children. Glancing back in retrospect, we experience a feeling of satisfaction at the progress we have made. The Catholic Charitable Bureau has been fortunate in enjoying the active support of Right Rev. John J. Nilan, Bishop of Hartford, who organized the Bureau and is president of the organization. The Bureau is also fortunate in its Supervisor, Rev. Mathew J. Judge, who, because of his deep interest in charities and his four years' experience on the Board of Charities of the city of Bridgeport, is eminently fitted for the work. There are three women workers, —an executive secretary, an assistant secretary, and a visitor.

The work of the Bureau has grouped itself into certain well defined departments: 1. families; 2. child welfare; 3. day nursery; 4. juvenile delinquency; 5. coöperation in movements of general interest, and leadership in matters of special interest to Catholics.

FAMILIES.

All dependent Catholic families referred to the Catholic Charitable Bureau are visited in their homes, and a careful investigation is made to determine the cause of dependency. Nine hundred families have been assisted. Many of these were families where widowhood, desertion, or illness made general relief the chief need. Many others were families where there was little or no need for relief, but great need of constructive or protective work,—intelligent and sympathetic supervision, medical

care and treatment, legal aid, religious instruction. In the care of these families the Catholic Charitable Bureau coöperates closely with the Department of Public Charities, with the churches, with the St. Vincent de Paul Society, and with other private agencies, such as the Visiting Nurses' Association. It carefully looks after the welfare of these families without in any way duplicating the efforts of specialized agencies. It coöperates also with the United States Employment Bureau.

The most acute family problem at present is that of unemployment. Just as Bridgeport enjoyed the utmost prosperity during its munition-making period, it is now experiencing the utmost depression since the cessation of war production. A few weeks ago it was estimated that there were 14,000 unemployed men in the city of Bridgeport. The reduction of the Remington Arms forces from 20,000 to 4,000 is typical of conditions in the larger war goods plants. One of the smaller manufacturers who employed about 400 men during the war, now employs but six men. The problem of securing positions for returning soldiers is particularly serious in Bridgeport, as nearly 60 per cent of the Bridgeporters in the service had been in the employ of munition factories where the personnel is now reduced to a minimum.

CHILD WELFARE.

All cases of dependent and neglected Catholic children reported to the Bureau are carefully investigated. In its work with children the Bureau coöperates with all agencies interested in children's problems. Free homes have been found for twenty-five children. In each case the

child's family history is investigated, relatives are interviewed, the child is given a thorough physical examination, and guardianship is secured if necessary or desirable. Each prospective foster mother is also carefully investigated. More free homes for Catholic children are urgently needed, as there are approximately 600 children in the Catholic institutions of the State awaiting placement.

The need of boarding homes is even more urgent, especially since the influenza epidemic which caused the death of so many mothers. In most instances the father is willing and able to pay board for the child. The institutions of the State are already overcrowded. A good boarding home offers the only solution in these cases.

DAY NURSERY.

A little over a year ago St. Vincent's Day Nursery was opened by the Catholic Charitable Bureau as a war measure. Because of abnormal conditions in Bridgeport, many women were forced to go to work in the munition factories. It was a patriotic duty to offer them adequate care and protection for their children. In the abnormal conditions now prevailing more work is available for women than for men. Recently, nursery applications have come from mothers who were able to secure positions for themselves, but whose husbands were unable to secure work. In one instance a man was laid off in one department, and his wife admitted to another department, in the same plant.

During the past year, in the aggregate, 6,655 children have been cared for at the nursery. The average daily attendance at present is 60 children. Every application is carefully investigated by an agent of the Catholic Charitable Bureau, and each child is given a physical examination before being admitted. In all its work with children the Catholic Charitable Bureau invites the supervision of the Board of Health; and, in turn, the Board of Health looks to the Bureau as the central Catholic agency to assist in carrying out its child welfare programme in the community.

The St. Vincent's Day Nursery is under the management of two Sisters of Charity, and of assistants who by training and experience are well qualified to carry on the work. They are assisted by a committee of women who keep in close touch with the needs of the Nursery, and by occasional entertainments help to defray the running expenses. By friendly visitations they aim to extend the influence of the Nursery into the homes of the families whom they serve.

Recently, the Nursery was removed to new and larger quarters. This was made possible by the generous coöperation of some of the manufacturers of the city. One company gave the new building, and a number of others made contributions toward the initial cost of necessary renovations.

WORK WITH JUVENILE COURT.

A committee from the Catholic Charitable Bureau keeps in close touch with the Juvenile Court, and takes an interest in the cases of Catholic children and young girls brought into court. Two hundred children brought before the children's court have been befriended by members of this committee. Two women attend sessions of the Children's Court daily. A corps of friendly visitors follow up the cases in the homes, and endeavor to restore the religious life of the child and of the family. The large foreign population in the city presents the problem of parents, who, because of their ignorance of the English language and of American customs, lose the respect of their American-bred children, and consequently lose control over them. Congestion, poor housing, inadequate recreation facilities,—all drive the children to the streets. The fact that almost 90 per cent of the juvenile offenders are Catholics makes the problem vital to the Catholics of the city.

COÖPERATION.

In the past two years the Catholic Charitable Bureau has stimulated the interest of Catholics in all war activities; organizing Red Cross Auxiliaries in nearly all parishes, organizing working

units in War Savings Stamps, Liberty Bond, Red Cross, Knights of Columbus, United War Work, and other campaigns.

The Catholic Charitable Bureau has served as the local medium for carrying out the work of the National Catholic War Council, gathering statistics of Catholic participation in war activities, and standing ready to coöperate with the Council in any of its undertakings.

The Catholic Charitable Bureau is ever on the alert to guard the interests of Catholicity. Recently, a high school teacher conducting an evening class for public school teachers aroused the indignation of the Catholic members of the class by misrepresenting Catholic teaching and belittling the Middle Ages. The matter was taken up by Miss Victoria Larmour, the Assistant Secretary of the Catholic Charitable Bureau, formerly a teacher of history in high school and college, who appeared before the Board of Education and made a formal protest which was highly commended by members of the board for its sound scholarship. The first formal report made by the committee on schools, however, was not satisfactory to Catholic public opinion, and the matter is being pursued further.

While the work of the Catholic Charitable Bureau is well established in Bridgeport, there is now need of extending its work to other cities in the State. In fact, it has been Bishop Nilan's intention for some time past to open similar Bureaus in other cities. Only one obstacle presents itself, and that is the lack of trained workers. There is a crying need for Catholic social workers in Connecticut, not only for the extension of Catholic charities in the State, but also for public and private agencies. For instance, the State Board of Charities, now extending its work in the interest of dependent children, recently announced the need of eight or ten additional workers. As a large percentage of the State and county wards are Catholic children, it is only fitting that there should be Catholic workers on the staff. There is little doubt that Catholics would be appointed if they were available. The difficulty is that there are no Catholic candidates.

Recognizing the great need of Catholic workers in the State, the Catholic Charitable Bureau has arranged with the diocesan director of education for members of the Bureau staff to address the graduating classes in the Catholic academies of the State with the view of interesting them in social service as a profession. The Catholic Charitable Bureau already has at its disposal two scholarships in the Loyola School of Sociology in Chicago, and one in the Fordham School of Sociology in New York. Thus far, no candidates have been secured for either of these scholarships.

Our greatest need at present is trained workers. We feel, therefore, that no greater service could be rendered to the cause of Catholic charities than to interest promising and ambitious Catholic students to prepare themselves to embrace social service as a profession.

Our experience has convinced us more firmly than ever that we need our own Catholic organizations for social work, as there are certain services which a Catholic organization can render, which other organizations can render only to a limited degree, if at all. While there is no real conflict between the science and the morality of social work, it is nevertheless true that the point of view of the Catholic social worker is radically different from that of the non-Catholic. The latter looks upon the individual as the property of the State, and, viewing the applicant for assistance as the citizen of the State, argues that the State has a right to order his existence and to say in what way the individual shall be aided. Catholics, on the other hand, view the problem from the point of view of the individual, regarding the individual as the possessor of an immortal soul, the salvation of which is, after all, the thing of first importance.

The Catholic viewpoint in social service is distinct in another essential matter. Catholics hold that all records and policies are irrevocably subject to the moral law. With regard to any policy, the social worker is, if a non-Catholic, more likely to ask, "Will it work?" The Catholic's first question is, "Is it right?" The most striking example of this is the

question of birth control. Modern sociologists will take the birth rate and the death rate, and arithmetically determine the size of the family. Because of the sacredness of life in which Catholics believe, this view of the modern sociologists is abhorrent to us.

While we cannot expect non-Catholics to adopt our point of view, we can and should expect them to recognize it as a distinct point of view, and to respect it as the point of view of some twenty million Americans. In order to insure this, however, we need to have strong organizations of our own, doing scientific work that will win the respect of other social service agencies; and we need to have strong representation upon all city, state, and national boards dealing with social work or social problems. Our representation on such boards is usually pitifully small. This is partly our fault. We need Catholic leaders, loyal and true exponents of Catholic principles. We need to deepen the interest of our people in the various branches of social work, so that able leaders may be developed.

Close coöperation with public and non-sectarian organizations is necessary in order to attain the best results for those whom we are aiming to serve. Coöperation, however, does not mean compromising our principles. Coöperation at any price would be to accept with indifference either right or wrong, justice or injustice. Such a yielding of principles is cowardice. In our work with our own and with other organizations we should use discrimination and judgment. Catholic social workers should hold to Catholic principles, love to know them, be proud of them: modern science will never offer anything equal to them. Along with this appreciation, an open-mindedness, a desire to learn, will give us an ideal service. We can learn from our critics, and even from our enemies. They are not always fair, not always without bigotry, but we can learn from them. Spiritual motive is no excuse for lack of thoroughness. Equipment and judgment should go with spiritual motive. If the motives are spiritual, the more scientific the work the more supernatural it will be.

Canada has completed her war cost estimates for submission to the reparations commission. It is understood, according to the *Reuter's* correspondent, that the amount will exceed \$1,500,000,000.00. * * *

Archbishop Mundelein of Chicago has bought a block front on 47th Street, and plans are practically ready and bids will be asked and the contract let for the erection of one section of a Maternity and Infants' Hospital for the south side of the city. It is to be under the direction of the Sisters of Mercy and to be conducted as a department of Mercy Hospital, but entirely independent, for the cases of unmarried or deserted mothers and their babies, and will be called the Misericordia. * * *

The limited vote given to women by the passage on April 11, by the Belgian Chamber of Deputies of the electoral reform bill, was a concession to the Catholics, who wanted the vote for all women. The reform bill puts an end to plural voting, which for twenty-six years has given a Catholic majority in both houses. * * *

The Italian Federation of Labor and the principal employers of Italy have reached an amicable agreement concerning wages and working hours, which for the first time, places Italian labor on a plane with American labor. Beginning May 10, hours of work will be reduced from 72 to 48 and wages are substantially increased. * * *

The relation between poverty and illiteracy is shown by the Children's Bureau based upon experience in five States. More than a fourth of the children between 14 and 16 years of age to whom work certificates were issued could not write their own names. Only 3 per cent of the colored children and 4 per cent of the white children had reached the eighth grade in school. * * *

While the private wholesalers made a profit of 3s, 6½d per ton on coal during the war period, the Coöperative Wholesale in Scotland only charged 9d per ton and returned 7d of this in the form of a rebate dividend.

LETTER OF THE SOVEREIGN PONTIFF.¹

TO VISCOUNT L. D'HENDECOURT,
*President-General of the Society of
 St. Vincent de Paul, Paris.*

DEAR SON:

We have been deeply moved by the filial homage which you have tendered to Us, on the occasion of the New Year, in behalf of yourself and of the members of the Council-General of your very meritorious Society of St. Vincent de Paul, over which you preside so devotedly.

It is a very great consolation for Our paternal heart to learn that, notwithstanding the many and varied difficulties which have arisen during the past year, the work has continued to make progress. Surely, the aggregation of one hundred and fifty new Conferences plainly emphasizes the vitality of your Society, especially when We consider that the greater number of our young and middle-age men were kept far from their homes by the necessities of military service. And what shall We say of the charity with which the members of the Conferences in Belgium and northern France overcame their own physical and moral sufferings to assist their even more unfortunate brothers, and to console and comfort them by the inspirations of a most lively Faith?

Large indeed is the number of your brothers who have given evidence of the most generous virtue, and have unfortunately succumbed as the victims of duty! From the bottom of Our heart We unite with you in imploring the divine mercy for eternal rest for their souls.

And now that Our Lord has deigned to hear Our supplications and Our earnest desires for the dawn of peace, We send you Our warm expressions of en-

couragement. The task before you will be great as a result of this war which has been the cause of so much moral and physical misery, reduced or ruined so many families and left so many unprotected orphans!

Faithful to the noble traditions of your pious founder and his companions, following the example of your holy patron Vincent de Paul, and animated by the grace and strength of Him from Whose divine heart poured forth the words: "*Misereor super turbam*," go on with your work of charity, and thus do your share in assuring the triumph of social peace by bringing about the restoration of a more faithful Christian life.

With this hope and in testimony of Our paternal benevolence. We grant, with all Our heart, to you, to your Brothers of the Council-General and to all the members of your Society, the Apostolic Benediction.

BENEDICTUS P.P. XV.

Rome, the Vatican, February 10, 1919.

This precious document, which all our brothers will read and consider with respectful gratitude reached us through our Cardinal Protector, who wished to show his affectionate interest in us by the following note:

Rome, Palace of the Dateria,

February 19, 1919.

DEAR MR. PRESIDENT-GENERAL:

I am fulfilling the very pleasant duty of sending you herewith the autograph letter of the Holy Father, in response to the address of the Council-General.

I can well imagine the great joy that the words of our beloved Holy Father

¹ From the Monthly Bulletin published by the Council General.

will bring to the members of our Society, to the poor families in your charge, and to your Brothers in the Council-General.

The Cardinal Protector himself partakes in a very large measure and with great satisfaction in this family rejoicing, because the paternal interest of the Sovereign Pontiff in the Society of St. Vincent de Paul has once more been made manifest.

Happy as I am to join my humble blessings to the more precious ones of the Vicar of Jesus Christ, I remain, dear Mr. President-General,

Very devotedly in the Lord,
VINCENT, CARDINAL VANUTELLI.

THE PRESIDENT-GENERAL'S FUND.

Since our last report, published in the March number of the REVIEW, the results obtained in response to our appeal for funds to assist our brother Vincetians in the war stricken countries to care for the dependent families show most gratifying progress. The generous manner in which our members have responded to this appeal should prove a lasting tribute to the fraternal sympathy and affection which so thoroughly unites the followers of Ozanam throughout the world.

Due to the appeal of our President, Brother Gillespie, the Public Schools War Chest of the City of New York have been most generous in recognizing the aims of our Society in this field of war service. The trustees of this fund have donated the sum of ten thousand dollars to assist our members in their overseas work. We offer to the trustees, in behalf of the members of the Society, our most sincere thanks for their kind and greatly valued assistance.

In many of the large cities throughout the United States organizations have been established for the purpose of raising funds for war activities. In some cities they are known as "War Chests" and in others by various titles suggested by local conditions.

We feel confident that an appeal to the managers of such funds would result in securing favorable consideration.

For the information of our Presidents

we might say that we have secured the endorsement of the *National Investigation Bureau*, which was organized for the purpose of certifying to the worthiness of organizations making appeals for public funds. We mention this fact because many organizations distributing war relief funds make it a condition that the object of their contributions must be approved by the National Investigation Bureau. If an opportunity should occur to utilize the means above suggested to increase your contributions to the President-General's Fund, we hope your efforts in that direction may be successful and we shall be pleased to learn the result.

The following is a complete report of the receipts to and including May 3d, arranged on Provincial and City lines:

Baltimore.

Baltimore, Md.	\$ 700.00
Jacksonville, Fla.	35.00
Washington, D. C.	457.00
Augusta, Ga.	401.75
Atlanta, Ga.	450.00
Richmond, Va.	200.00
Savannah, Ga.	657.14
	<hr/>
	\$2,900.89

Boston.

Boston, Mass.	\$3,000.00
Providence, R. I.	916.00
Woonsocket, R. I.	100.00
Newport, R. I.	25.00
Springfield, Mass.	100.00
	<hr/>
	\$4,141.00

Chicago.

Chicago, Ill.	\$ 200.00
--------------------	-----------

Cincinnati.

Detroit, Mich.	\$3,025.00
Louisville, Ky.	975.95
Evansville, Ind.	140.00
South Bend, Ind.	250.00
Indianapolis	100.00
	<hr/>
	\$4,490.95

Dubuque.

Dubuque, Iowa	\$ 500.00
Omaha, Neb.	300.00
	<hr/>
	\$ 800.00

Milwaukee.

Milwaukee, Wis.	\$ 323.00
Menasha, Wis.	25.00

\$ 348.00

New Orleans.

New Orleans, La.	\$1,055.35
San Antonio, Texas	35.00
Waco, Texas	25.00
Mobile, Ala.	100.00

\$1,215.35

New York.

New York City:

P. C. Manhattan	\$3,090.70
P. C. Upper Manhattan	3,250.00
P. C. Brooklyn	1,000.00
P. C. Bronx	1,500.00
Public Schools War Chest..	10,000.00
Yonkers, N. Y.	10.00
Buffalo, N. Y.	243.36
Binghamton, N. Y.	25.00
Albany, N. Y.	200.00
Syracuse, N. Y.	100.00
New Rochelle, N. Y.	50.00
Troy, N. Y.	25.00
Jersey City, N. J.	190.00
Paterson, N. J.	355.00
Summit, N. J.	25.00
Trenton, N. J.	10.00
Atlantic City, N. J.	10.00

\$20,084.06

Philadelphia.

Philadelphia, Pa.	\$4,896.84 ¹
Harrisburg, Pa.	30.00
Pittsburgh, Pa.	125.00
Chester, Pa.	10.00
Steelton, Pa.	50.00
York, Pa.	5.00
Altoona, Pa.	142.50
Hollidaysburg, Pa.	5.00
Gallitzen, Pa.	25.00

\$5,289.34

Santa Fé.

Denver, Colo.	\$ 10.00
--------------------	----------

San Francisco.

San Francisco, Cal.	\$ 340.00
Los Angeles, Cal.	300.00

\$ 640.00

¹Included in this amount is the contribution of P. C. of Harrisburg sent through the M. C. C., Philadelphia.

St. Louis.

St. Louis, Mo.	\$1,000.00
---------------------	------------

St. Paul.

Minneapolis, Minn.	\$ 165.00
-------------------------	-----------

We have thus far sent to the President-General four drafts of fifty thousand francs, and we now feel quite certain that before this issue of the REVIEW reaches our readers we shall have increased this sum by the remittance of a fifth draft for 50,000 francs, a total of 250,000 francs.

REPORTS OF COUNCILS AND CONFERENCES FOR YEAR ENDING SEPTEMBER

30, 1918.

Particular Council of Albany.—The report of the Particular Council of Albany gives the following statistics:

Conferences reporting, 7; active members, 199; subscribers, 140; families relieved during year, 182; persons in families, 746; visits to families, 3,507; situations procured, 12; members assisting in special works, 51; receipts, including balance on hand, \$10,986.87; expenditures for the year, \$10,068.37.

Special Works.—Under the guidance and direction of our late Bishop Cusack there was organized a Catholic Charities Aid Association, purposed to be the clearing-house of all the charitable activities of the diocese. This organization was a part of the State Council of Charities, which was begun by his Eminence the late Cardinal Farley, and it is planned that the respective Conferences of the Society of St. Vincent de Paul will be the big arm in the work of this Council. Through the generosity of the late James C. and Mrs. Farrell handsome headquarters have been established for the association at 162 State Street.

Masterson Day Nursery.—The need of this nursery has long since proved itself; the average number of children received daily during the year was 60. Through the guidance of Rev. Joseph A. Franklin, Chancellor of the Albany Diocese, the maintenance of the Nursery has been cared for by the Ladies' Auxiliary, which has done wonderful work not only for the financial needs but also by assisting in making visits to the homes

of the mothers. During the year improvements to the amount of \$2,000 were made.

Cathedral Settlement.—The year 1918 saw most of the boys of the Cathedral Settlement established in some branch of the service in the World War, or engaged in necessary occupations pertaining to it. A nurse has been established in this locality and visits the homes of the needy. The work for the young women and boys is carried on with the same good results as heretofore.

Clothing to the Poor.—The work of the various Conferences exceeded the results of last year and great credit is due the Ladies' Auxiliary, who assisted in the collection of the garments needed for the families assisted, the great majority of whom were women and girls. The largest part of the articles distributed have been old clothes collected and repaired so as to be in fit condition for use, but frequently new garments are purchased and distributed. The total pieces of clothing made, collected and distributed for the year was approximately 4,000.

Influenza Epidemic.—Under the guidance of our Rt. Rev. Spiritual Director, Monsignor Delaney, the Cathedral Settlement building was made a reception station for all orphan children awaiting commitment to institutions as a result of the influenza epidemic. The property was used as a temporary home, without regard to race or creed. The medical situation was cared for by Dr. F. C. Conway, county physician, and the immediate care of the children was under the direction of the good Sisters of Charity. Every available comfort was given to the children pending their commitment. Likewise the welfare station was utilized as a convalescent home for children of all classes, so that when the American Red Cross came to Albany, they found that the city and county were well provided against the after effects of the epidemic. In this result our Society and its Special Works above referred to took a very prominent part.

War Service.—Many members of our Conferences were engaged in the world-wide war in overseas service or in other activities connected therewith. Thirty-

seven members of the Particular Council were in active service, two of whom were killed in action, and three died from wounds or disease.

Hospitals and Institutions.—A special Committee of the Council, consisting of fifty-one members from seven Conferences, visit the sick and unfortunate in the hospitals and other institutions in our city. The Committee found that the Catholics dying at the County House were very poorly buried owing to the meagre allowance made for burial purposes by the county, and upon the recommendation of the Committee of Special Works the Council authorized the saying of a Mass and appropriation of funds sufficient to insure that all Catholics dying in the County Hospital should receive a fitting burial. In many instances the members of the St. Vincent de Paul Conferences acted as pall bearers and the priests of the respective parishes gladly coöperated in the performance of this act of charity. The Sub-committee assisted in making Christmas a happy one for the inmates of the Hospital and County House. High Mass was sung by Rev. Fr. Calistus of Our Lady of Angels Church, and afterwards ice cream, candy, tobacco and handkerchiefs were distributed to all the inmates. At the Albany Penitentiary Mass was sung and a musical programme was rendered by the inmates; after Mass they were addressed by the Committee and were then presented with tobacco and candy. In all these institutions, to which 693 visits were made by our members during the year, there were distributed 20,000 Catholic books, papers and magazines, as also religious articles, eye glasses and games.

At Christmas also our Conferences, as the result of special effort, provided and distributed to 230 families, in which were 360 adults and 459 children, baskets of meat and vegetables with toys, books and candy.

Particular Council of Syracuse.—The activities of the Particular Council of Syracuse, N. Y., for the year ending September 30, 1918, have been as extensive as heretofore.

The eight Conferences have been active and among the new works instituted

has been the district work among the Italian poor, special attention being paid to Italian children along religious and educational lines. Our Spiritual Director, Rt. Rev. Bishop Grimes, has been very much interested in the Council, regularly attending the meetings, and has organized Ladies' Aid Societies in the several parishes of the city to work in conjunction with our St. Vincent de Paul Conferences in distributing aid among the needy poor. The Particular Council appointed a committee to meet the Commissioner of Charities to request that the remains of all Catholics dying in the local charitable institutions be turned over to us for burial.

During the past year two changes have been made in the officers of the Particular Council: Hon. John W. Hogan, Judge of the Court of Appeals of the State of New York, retiring as President and being succeeded by Brother William J. McCluskey, and Dr. James V. Sheehan retiring as Secretary, succeeded by Brother Leo T. Eagan.

The Particular Council has jurisdiction over eight Conferences in which there are 144 active members.

The statistics as shown by the Conferences reports are as follows: Families relieved, 114; persons in families relieved, 374; visits to families, 268.

The expenditures for the year were as follows: Coal, \$686.05; clothing, \$48.38; groceries, \$1,810.74; rent, \$391.00; shoes, \$186.41; general and miscellaneous, \$145.61; total, \$3,268.19.

Particular Council of Milwaukee.—The General Meeting was held on April 6. Excellent reports were made by the Committees visiting the House of Correction and the other institutions, where Masses were celebrated, religious articles and reading matter were distributed to the inmates, very many of whom were encouraged in the reception of the Sacraments. Six new members were formally presented at the meeting, and one new Conference was organized during the quarter. The President strongly urged the several Conferences to exert every effort towards the success of the Appeal of the President-General for the Conferences in the devastated regions in Europe. The work in Milwaukee is be-

ing actively and conscientiously carried on, and the members devote themselves to it untiringly.

Particular Council of Atlanta, Ga.—Number of Conferences, 3; number of Conferences reporting, 3; active members, 39; honorary members, 25; subscribers, 3; families assisted, 59; persons in families, 298; visits to families, 189; visits to hospitals or other institutions, 87; situations procured, 14; total receipts, \$1,784.16; total expenditures, \$1,622.94.

We have had an active year, largely employed in war activities.

Particular Council of Utica, N. Y.—Reports from the four Conferences in this jurisdiction show 47 active members, 49 honorary members and 238 subscribers. There were 36 families assisted, in which were 102 persons, and the visits made numbered 120 and 9 situations were procured. Total receipts, \$669.95; expenditures, \$517.47.

Conference of Cathedral of St. John, the Baptist, Savannah, Ga.—Active members, 19; honorary members, 101; subscribers, 9; families assisted, 18; persons in families, 52; visits to families, 60; visits to hospitals, or other institutions, 20; situations procured, 2; total receipts (including \$97.51 collected at meetings), \$992.30; total expenditures, \$727.20.

The Conference contributes to the expense of a Catholic Probation Officer connected with the Juvenile Court. The Probation Officer has done wonderful work in protecting Catholic children. We are also represented in the Catholic Laymen's Association of Georgia whose principal work is the extirpation of bigotry in this State. The Conference is also a member of the Federation of Catholic Men's Societies, whose work covers all things of Catholic interest.

Conference of St. Columba, Newark, N. J.—Active members, 10; subscribers, 18; families assisted, 9; persons in families, 15; visits to families, 50; total receipts, \$752.88; expenditures, \$336.87.

NOTES AND PERSONALS.

The following items of interest appear in the March *Bulletin* of the Council-General:

Brussels.—The President of the Particular Council of Brussels, at the first General Meeting of the Society held after the liberation of the city, addressed the members with warm words of praise, love and thanksgiving to God for His great mercy and goodness in having spared them and saved them from the enemy, enabling them to again engage in their work and hold their meetings in accordance with the Rules, and he exhorted them to look ahead with confidence and courage. A splendid tribute is paid to the great and venerated Cardinal Mercier, as follows: "Always erect, girded with Truth and armored with Justice, defending the innocent and scourging the guilty, regardless of brute force or of the blows it might inflict, or of its persecutions; and by his high authority exposing and denouncing crime to the Catholic world."

He also referred feelingly to the members and the poor of the Conferences as follows: "All honor to our many members who have given their lives for their country—their names will figure in our Martyrology, for they have been the Martyrs of our Society!"

"All honor to so many of our Brothers who have been deported, arrested and imprisoned far from their homes and families, and who after being liberated have returned to take their place in our ranks!"

"All honor to so many of our own poor who were deported for refusing to work for the enemy and who were subjected to most barbarous treatment and suffered the refinement of cruelties in an effort to break their resolve! They are truly the martyrs of patriotism."

England.—Military regulations still in force have to a large extent hampered the work in England. Several Conferences which became inactive in 1916 have since been unable to resume operations. Reports are obtained with difficulty, and some Particular Councils have not been able to meet regularly.

There were 929 Vincentians serving with the colors, and 326 engaged in war work. In 1917 the active membership was 3,782 and honorary members, 1,445. The total visits were 102,316, showing

that those who are left to do the work are applying themselves devotedly and actively to it.

France.—The list of contributions received for the Conferences in the devastated districts contains the names of 76 French cities, towns and villages, among which may be noted: Bordeaux, Central Council, Fs. 2,500; Strasbourg, Fs. 1,000; Grafenwohr, St. Peter in Chains, Conference in the Prisoners Camp, Fs. 50; Conference of St. Barbara—27th French Artillery—balance of funds on hand, Fs. 230.50.

* * *

We have recently learned of the death of William D. O'Brien, President of the Particular Council of Troy, N. Y.

Brother O'Brien had been for years prominent in all charitable activities in Troy, a member of the Rensselaer County Child Welfare Board, an active member of our Society, also taking an interest in the District Conference of Charities and Correction, the State Charities Aid Association, and the Seton Home for Working Girls, and always a loyal parishioner of St. Peter's Church.

As befitting a man who had devoted much of his life to the material and spiritual welfare of others, death came to him while at work, at the close of a Holy Name meeting at which he had presided. May he rest in peace!

Brother Thomas J. McCarty, of Troy, actively interested in the work of our Society for many years, has been selected as President of the Particular Council, and Brother John McGowan of Green Island has been chosen as Vice-President.

* * *

Major M. D. Imhoff, A.E.F., who has been in service in France returned recently to the United States invalided, as the result of a serious accident which befell him last December. He was confined to the hospital for some time, but we were happy to note, on the occasion of his visit here enroute to his home, that he had recovered almost entirely.

Contents for June, 1919

EDITORIALS	163
Anonymous Critics of the Bishops' Reconstruction Programme.—Anti-Social Land Ownership in California.—The Social Obligations of Capital.—Standards of Child Care.	
PRINCIPLES AND METHODS	170
Standards Relating to Children in Need of Special Care.	
SOCIAL QUESTIONS	174
The Probation Service of New York City. Edwin J. Cooley.—A Banker on the Rights of Capital and Labor.—Proposed Labor Legislation.	
SOCIETIES AND INSTITUTIONS	178
The Principles of Modern Penology. Rev. Philip H. Burkett, S. J.—National Service School for Women. Maud R. Cavanagh.—A Catholic Service Club in Paris. Marguerite Boylan.—Fifth Biennial Report of the National Conference of Catholic Charities.	
THE SOCIETY OF ST. VINCENT DE PAUL	186
Reorganization in Chicago.—The President-General's Fund.—Quarterly Meetings.—Reports of Councils and Conferences.—Notes and Personals.	

THE CATHOLIC CHARITIES REVIEW

Published the middle of every month except July and August by
THE NATIONAL CONFERENCE OF CATHOLIC CHARITIES
 AT 120 WEST 60TH STREET, NEW YORK

Editorial Office:

THE CATHOLIC UNIVERSITY OF AMERICA, WASHINGTON, D. C.
 REV. JOHN A. RYAN, D.D., Editor and Manager

Annual Subscription, \$1.00

Single Copies, 15 Cents

Make checks payable to *The Catholic Charities Review*

Entered as second-class matter January 13, 1917, at the Post Office at New York, New York, under the Act of March 3, 1879.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized October 8, 1918.

STUDIES

An Irish Quarterly Review of Letters, Philosophy and Science

The Table of Contents of the March, 1919, issue reads as follows:

I.	THE CATHOLIC ORIGIN OF DEMOCRACY.....	Alfred Rahilly
II.	THE LEAGUE OF NATIONS COVENANT.....	Michael Cronin
III.	IRELAND AND WORLD CONTACT.....	John J. Horgan
IV.	THE RENASCENCE OF IRELAND.....	Peter McBrien
V.	THE DATE OF ST. COLUMBAN'S BIRTH.....	Helena Concannon
VI.	POETRY—LAST VOYAGE.....	John Bunker
	NOCTURNE	Arthur Little
	I WANDERED DOWN BY SORROW'S FLOOD.....	Egbert Sanford
	TIME AND ETERNITY.....	J. S. MacArthur
VII.	UNPUBLISHED IRISH POEMS—No. 5.....	Osborn Bergin
VIII.	THE NATIONAL PROBLEM IN SYRIA AND MESOPOTAMIA.....	Edmond Power
IX.	DR. JOHNSON AND THE CATHOLIC CHURCH.....	Hon. Sir Charles Russell, Bart.
X.	GENERAL FAYOLLE	Charles Baussan
XI.	CHRONICLE— I. THE FATE OF THE IRISH FLAG AT YPRES.....	Henry V. Gill
	II. RECENT HISTORY IN PORTUGAL.....	Miguel D.
XII.	REVIEWS OF BOOKS.	

It may be said without boast or exaggeration that *Studies* holds a foremost place today amongst the Quarterlies issued in the English language and is far ahead of most of them in the high-class nature of its contents and in the academic standing and scholarship of its distinguished contributors.

The Evening News, December 31, 1917.

The Irish Quarterly, originally started by some Professors of the National University, has won a good position, and that this is well deserved is proved by the singular variety and ability of its September issue.

The Times Literary Supplement, September 20, 1917.

Altogether *Studies* is an admirable review, which should not fail to take its place among the good reviews of the day.

C.K.S. in *The Sphere*, June 23, 1917.

STUDIES is issued early in March, June, September and December.

The Editorial Offices are at No. 35 Lower Leeson Street, Dublin.

Price, Single Copies, 75 cents net; Annual Subscription, \$3.00, post free.

Dublin: THE EDUCATIONAL COMPANY OF IRELAND, Limited

London and St. Louis: B. Herder

Melbourne: William P. Linehan

THE CATHOLIC CHARITIES REVIEW

VOL. III

JUNE, 1919

No. 6

Editorials

ANONYMOUS CRITICS OF THE BISHOPS' RECONSTRUCTION PROGRAMME.

THE programme of Social Reconstruction issued by the National Catholic War Council has been almost universally acclaimed as the most constructive and helpful pronouncement on the social question that has ever come from any religious body in the United States. Only one publication has printed any considerable dissenting estimate. That is the *National Civic Federation Review*. As many of our readers are aware, this journal is the official organ of the National Civic Federation, a society that has done a certain amount of good in promoting a better feeling between organized labor and organized capital. Nevertheless, the policy of the official organ and of its editor, Ralph M. Easley, has been invariably reactionary on all the fundamental social problems. Mr. Easley believes in labor organizations of the "right kind," and in collective bargaining with the more powerful sections of the workers, but he opposes all legislation designed to better the conditions of the great masses of the unorganized, and he does not believe in diverting any part of the control of industry from capital to labor. He plants his feet firmly on the *status quo*.

Therefore, he does not like some of the contents of the Bishops' Reconstruction Pamphlet. In a long article in the March 25 number of his magazine, he insinuated that the Bishops who issued the pamphlet had been misled by "near-Bolsheviki," and that their pronouncement had neither official authority nor any great degree of intrinsic merit.

Dr. O'Grady, the secretary of the Committee on Reconstruction of the National Catholic War Council, wrote a brief reply, which was published in the *National Civic Federation Review* of April, 25. In it he called attention to the misleading nature of many of Mr. Easley's statements, particularly to the assertion that the Bishops' Programme is "only the expression of the opinion of the gentleman signing the document and has no official sanction."

Mr. Easley attached a long rejoinder to Dr. O'Grady's letter. He devoted a good deal of it to an attempt to show that he had some justification for making the assertion quoted at the end of the last paragraph. A series of statements are put in quotation marks, as the "composite opinion" of certain important Catholics. They deal with the authoritative value of the Reconstruction Pro-

gramme. Now this question is primarily one to be determined by expert opinion. The extent to which the Bishops who got out the Programme represented the whole Hierarchy in this action, can be correctly determined only by authorities on Canon Law. In order to know whether the persons whom Mr. Easley has consulted are thus qualified to speak, we should have to know who they are. Mr. Easley does not tell us. They all remain anonymous. But the average Catholic will not be disposed to acknowledge their competence on the mere guarantee of Mr. Easley that they "are regarded as being versed in Catholic procedure." "Regarded as" by whom? By Mr. Easley? Since he is not a Catholic, his assurance in this matter cannot claim to be final, despite his well known versatility in other fields. So, the situation is this: Mr. Easley presents certain "expert testimony," but gives us no evidence, aside from his own irrelevant judgment, that his witnesses are really experts in the field of Canon Law. It is a pity that he could not induce his friends to disclose their names.

Nevertheless, we are not left entirely without guidance concerning the value of this anonymous "composite opinion." We can apply to the "composite opinion" the test of objective and ascertainable fact. In the second paragraph of the "composite opinion," we find certain carefully selected phraseology which would lead the average reader to assume that the bishops of the country had no part in organizing the National Catholic War Council, and therefore have in no wise sanctioned the creation of the Administrative Committee, which is composed of the Four Bishops who have issued the Reconstruction Programme. The fact of the matter is that the bishops formally approved the organization of the archbishops into the National Catholic War Council. Whence it follows that the Four Bishops represent the bishops of the country as well as the archbishops. Just how much authority attaches to the Reconstruction Programme because of these facts, we are not called upon to state; we merely wish to show how far astray Mr. Easley was when he asserted that the Programme is

merely a private document and has "no official sanction."

In paragraph four of the "composite opinion," we are informed, in somewhat obscure language, that the bishops generally do not "consider" social reconstruction among the matters that the War Council is authorized to handle. It would be interesting to learn where the authors of the "composite opinion" got this interesting information. Did they address a questionnaire on the subject to all the bishops of the country? We do not know. What we do know is, that when the bishops met in Washington, February 20, they had the opportunity to repudiate all the reconstruction activities of the War Council, including the issuing of the now famous Programme. They did nothing of the kind.

Mr. Easley seems to have a fatal fondness for anonymous Catholic writers. In the course of his rejoinder he submits a long criticism of the Reconstruction Programme from one of many Catholics who volunteered to give him sympathetic aid and comfort. Like his brotheronyms of the "composite opinion," this writer attempts to belittle the authority of the Programme. He gravely and solemnly informs us that the "Foreword" which the Four Bishops have attached to their pamphlet merely "*approves* [italics ours] the programme for social reform advocated in what follows;" and that it is "to be construed as an endorsement of the *general ends and purposes* [italics ours] of the measures advocated in the pamphlet." This is delightful. What the Four Bishops really say in the "Foreword" is this: "In the hope of stating the *lines that will best guide us* . . . the following pronouncement is *issued* by the Administrative Committee of the National Catholic War Council." The words that we have italicized show that the Four Bishops not merely "approved" but "issued," *i. e.*, produced, the pamphlet, and that instead of merely endorsing the "general ends and purposes" of the particular measures set forth in the pamphlet, they approved the measures themselves as appropriate means to these ends. What else could they have meant by the phrase, "stating the lines that will best guide us?"

Undoubtedly both Mr. Easley and his anonymous Catholic auxiliary would have been greatly pleased if the Four Bishops had said: "We endorse the demand for social justice, but we do not approve of the specific measures for attaining it which are set forth in this pamphlet." Since the Four Bishops did not say that, their language has to be misrepresented to make it appear to say so to those who have not read the "Foreword."

The long criticism of the contents of the Programme by this anonymous Catholic, consists of a series of absolutely unsupported assertions. Here are some phrases that he uses to characterize the statements of the pamphlet: "it is to be doubted;" "it is disputable;" "it is a gross and rash exaggeration;" "it merits indignant denial;" etc., etc. Not a single fact is cited, not a single reference is made to an authority, on behalf of his sweeping denials, doubts and asseverations. The statements of the Pamphlet concerning insufficient wages, and the waste and inefficiency of production and distribution, can all be tested by reference to authoritative books and other publications; but the anonymous critic gives no indication that he has consulted a single authoritative source. He seems to think that his anonymity is a sufficient substitute for proof. It seems, indeed, to have satisfied Mr. Easley. The utter incompetency of the anonymous critic is shown in his ignorance of the achievements of coöperative stores in Great Britain, and in his confusion of coöperative production and copartnership with Bolshevism. The whole trend and tone of his assertions justify the inference that he is completely satisfied with things as they are,—in other words that he is a "standpater" after the heart of Mr. Easley himself.

Of Mr. Easley's own criticisms of the content of the Programme, only one is worth notice. He calls social insurance a "Socialistic venture," because one of its earliest advocates in this country was Dr. Rubinow, a Socialist. The adequate truth of the matter is, that the chief support of this measure has come from the American Association for Labor Legislation. Very little, if any, help has

been given by the Socialist organization. Of course, Mr. Easley is aware of this, but he seems to think that there are still some persons who will be caught by the hoary and antiquated trick of trying to damn a measure by tagging it "Socialistic." It won't do, Mr. Easley. It is played out. It is not worth while, even as used upon ignorant persons like your anonymous auxiliaries; for they need no such "argument" to confirm them in their attitude of hopeless "standpatism."

It is greatly to be deplored that no adequate criticism or discussion of the Programme has been forthcoming from those who do not like some of the progressive measures that it advocates. Its friends have looked in vain for something of this sort. No honest or fair-minded person would deny the value of such a discussion. Mr. Easley's methods are a poor service, indeed, to those whom he represents. Calling the Programme "Socialistic" and "near-Bolshevistic" proves nothing and persuades no one. Publishing the "composite opinion" of anonymous authorities, and bold assertions and denials by other anonymous persons, makes no impression upon readers who do their own thinking.

Indeed, it is not too much to say, that one of the best indications of the strength and soundness of the Programme is to be found in its failure to evoke any intelligent and systematic expression of dissent.

ANTI-SOCIAL LAND OWNERSHIP IN CALIFORNIA.

The California Commission of Immigration and Housing, of which Simon J. Lubin is President, and Archbishop Hanna, Vice-President, has issued "A Report on Large Landholdings in Southern California." It is one of the most instructive documents published by any State body on the land question. Among the topics discussed are: the land area; distribution of land; proportion of large landholdings to total; extent of concentration of ownership; tillable soil in the large landholdings; prices and values of land; beneficial use of land; land colonization; the single tax; and the graduated tax.

The point of departure taken by the Commission in the investigation, whose results are embodied in the Report, was the following statement from a previous report: "In brief, the evidence seems to show that the men and women of California who are building up the State and creating its wealth, are tolerating a system which encourages, rather than prevents, holding and speculating in idle lands." According to our single tax friends, this condition is not peculiar to California, but is true in a greater or less degree of all our States. When all due allowance is made for the exaggeration which invariably vitiates the single taxer's assertions on this subject, there remains a residue of truth which is sufficiently large and sufficiently important to make the findings of the Report of very great interest to students of the land question all over the United States.

The investigation endeavored to gather the most pertinent facts concerning large landholdings, with a view to finding the means of bringing these immense tracts into cultivation. The most important facts of the situation, as stated in the Report, are: In the eight counties of Southern California, there are 255 holdings of more than 2,000 acres, comprising an aggregate of 4,893,915 acres; of this area the Southern Pacific Railroad possesses in grant lands and "lieu lands," 2,598,776 acres; about 892,110 acres of the large landholdings in these counties are actually or partially tillable; but much of this land is not for sale on any conditions, while that which is for sale is held "at prices beyond its productive value, and on terms of payment which mean great hazard and ruin to the purchaser."

The condition stated in the last sentence is fairly common throughout the country, but it seems to be particularly virulent in California. "Both the climate of California," says the Report, "and the optimism, or whatever it may be called, of its land speculators, are capitalized and form a large element of the price." In San Diego County no farmer can pay five per cent on the deferred payments on the market price of farm land and make a living. Probably everyone of us who has any knowledge of

the price of farm lands in any part of the country, could apply this statement to tracts that have come under his observation. The purchaser of such land cannot make the ordinary rate of interest on his investment, simply because the price demanded reflects not the present economic value, but some approximation to the value that the land is expected to reach in the future. Consequently a good deal of fertile land for which there would be a demand at its present productive value, remains unsold and unused. The situation in Southern California is summed up by the Report in this statement: "It is certain that much of the tillable land in the large holdings lies idle in the face of insistent demand of many thousands of men for access to the soil."

Part II. of the Report is headed "A Consideration of Remedies." The proposal of the State Tax Commission to put a special tax upon the future increase of land values, is dismissed by the Report, with the observation that there is no good reason to discriminate between past and future increases of value. This declaration is quoted from a single tax organization, but it can scarcely be regarded as an adequate treatment of the subject by a State commission. The fact of the matter is, that future increases of land value which have not yet been discounted in the purchase price, nor paid for by any individual, rest on an entirely different moral basis from past increases that have already been paid for by the present owners. A special tax on the former need cause no positive loss to the individual owner, and would have a salutary effect in checking land speculation and preventing further increases in the market value of the land. This measure is advocated even by conservative economists, like Professor Seligman. It should have received a greater degree of consideration from the Commission which issued this Report.

The land colonization plan, which has been put into operation in a small way in Northern California, is next considered in the Report, but is pronounced inadequate to meet the great problem of the large landholdings in the southern part of the State. For it does nothing to

depress the inflated price of land; it cannot possibly be extended sufficiently to meet the very large needs of the situation; and it is not available to the poor man, since it requires the prospective settler to have at least 1,500 dollars of capital. These objections seem to be entirely conclusive.

The proposal of a specially heavy tax on all land values is next discussed with a certain amount of sympathy, but it is dismissed for the practical reason that its advocates seem to be unable to agree upon the rate of tax. The authors of the Report do, however, express the hope that the failure of the attempts heretofore made to bring about the imposition of a very drastic land values tax "may prove the harbinger of success for a rational and effective measure." Such a measure would seem to be a law which would gradually (say during a period of five years) transfer all the taxes on improvements in or upon the land to the natural and site values of the land itself.

Notwithstanding its attitude of skepticism toward the three measures just considered, the Report strongly insists that some remedy must immediately be found for the intolerable land conditions in Southern California. "The evils denounced fifty years ago have not been corrected, but have been confirmed and multiplied. . . . The need is therefore, action." Such action the Commission advocates in the form of a graduated land tax. Some preliminary improvements in administration are also declared to be necessary; namely, declaration by the State of a formal land policy; coördination of all State bureaus having to do with rural land and the supply of water; and more comprehensive information from county assessors.

The graduated land tax means simply a specially heavy tax upon all large land holdings, increasing in rate with the size of the holding. In principle it is exactly the same as the progressive income tax. Its immediate effect would be to make such large holdings unprofitable, and, therefore, to compel the owners to sell the land to purchasers in small amounts. Obviously, the process of putting so much land upon the market at one time

would cause it to decline in value below the figures at which it had been previously held. This impairment of property values and hardship to the large holders, is frankly faced by the Commission, and dismissed with the observation that no other method "will answer the purpose." Undoubtedly, this consideration of social necessity is a sufficient moral justification of whatever relatively slight losses would be suffered by the large landholders. These losses would not be greater than those suffered by thousands of persons when a tariff law is enacted or repealed, or when an increase is made in the rates of the income tax. And they are justified by the same dominating purpose, social and human welfare.

The Report submits a short account of the operation of graduated land taxes in Australia (where the rate is about three per cent on the largest holdings), advocates a generous measure of State aid for prospective land settlers, and closes with the statement that unless "action of some sort is taken soon by the responsible forces of the State, in accord with a high standard of social justice, it may be taken by irresponsible forces more intent upon expropriation than upon equity."

This warning is not overdrawn. Many of us think of the social question only in terms of labor, but the land question is quite as fundamental and important, even though it may not seem to be as urgent, as the question of the relations between labor and capital. The general condition is that land, both urban and agricultural, is on the whole continuously increasing in value, and, so far as we can see, the process will continue indefinitely. Therefore, the acquisition of land by those who want to use it becomes ever more difficult, and the temptation to hold it out of use ever more alluring. The net result is decidedly anti-social.

* * *

Fifty per cent of the 25,000,000 boys and girls of school age in this country have physical defects and ailments which impede their normal development, according to the annual report of the executive committee of the National Physical Education Service.

THE SOCIAL OBLIGATIONS OF CAPITAL.

In our May issue we expressed doubt concerning the success of the effort to bring about an agreement on the proper reductions in the prices of steel. Our skepticism has been justified by the event. The story of the failure, and the reasons therefor, are told in the following statement by Director General Hines:

"In accordance with the suggestions from Secretary Redfield and Chairman Peek, of the industrial board, the railroad administration representatives, Messrs. Henry B. Spencer and T. C. Powell, had a conference with representatives of the steel interests. Messrs. Spencer and Powell offered specific criticisms of the steel prices heretofore proposed and suggested maximum prices which the railroad administration would feel justified in paying for the various steel articles which the railroads use in important quantities, including steel rails.

"The steel interests were unwilling to make any change in the prices announced in March. The conferences on this subject are at an end, and the railroad administration, in accordance with its settled purpose, will proceed as rapidly as it needs steel materials of any kind, to ask for competitive bids and purchase accordingly. The railroad administration will at once, in accordance with this policy, ask for bids for 200,000 tons of steel rails.

POINT TO COST REDUCTION.

"By way of comment on the prices proposed in March, as well as in support of the prices suggested by the railroad administration, the following views were expressed by Messrs. Spencer and Powell:

"The reduction since the war in a single element of cost is so great as to make the prices proposed by the steel interests and the industrial board practically as profitable to the steel interests as were the higher prices that prevailed during the war, on the basis of which the steel interests made enormous profits. This item of cost is the price of scrap materials, which is not a controlled commodity, but the price of which fluctuates according to supply and demand, and which, of course, can be and is used very largely in the making of steel products.

"The fall in the price of scrap material from \$30 per ton to about \$15 per ton has been so great that the resulting decrease in the cost of steel products is practically as great as the total proposed reduction in the prices of steel products. Therefore, while the public has thought the steel interests ought to make and could well afford to make important concessions to encourage the resumption of business, the fact is, that on account

of the reduction in the prices of scrap material alone the prices proposed for steel products represent no concessions whatever from war-time profits.

PROFITS ABOUT \$33 A TON.

"That the steel interests have made profits so large as to make substantial concessions practicable under existing conditions without affecting the wages, is strikingly illustrated by a consideration of the profits made by the steel interests for the calendar year 1918.

"The United States Steel Corporation for the year 1918, reports the net earnings from all rolled tonnage, before deducting income tax, excess profits tax, etc., a profit of about \$33 per ton.

"The Midvale Steel Company for the same period shows a profit of approximately \$35 per ton.

"This statistical information for other steel producing companies for the year 1918 is not yet published, but their final statements indicate results which were correspondingly favorable.

"The arguments which have been presented in the effort to support the prices proposed by the steel interests and the industrial board have rested upon costs incurred during the war period. Even those costs show exceedingly handsome profits to the low cost producers, but it is obvious that these costs without reduction in wages on account of the termination of the war will be subject to very important reductions in addition to the great reduction in the cost of scrap material already referred to.

ROYALTIES SWELL GAINS.

"The war costs appear in many instances to involve a heavy increase in the royalty on the assumed value of the ore in the ground. This increase did not represent an actual increase in cost so far as the producers of the ore were concerned, but simply represented a heavy additional profit. Yet this increased profit in ore appears to be included in the war cost, upon which the figures have been based. The cost of coke has fallen substantially from \$3 to \$4 per ton, representing a saving of from \$3 to \$5 per ton of iron.

"The steel interests and the industrial board have proposed a price of \$38.50 for steel billets, and yet they have proposed prices for finished steel products which are wholly out of line with the price for steel billets. The differentials which the steel interests and the industrial board propose for the finished products as compared with steel billets, are so great as to make the prices for the finished product altogether unattractive and altogether unjustifiable, especially in the light of the considerations already pointed out.

LESSENS COST OF ORE.

"Another fact which the railroad administration regards as a significant indication of the unreliability of using war costs as a basis for current prices, is that one important element in the war costs, the cost of the water carriage of ore, has radically changed since the termination of hostilities.

"There appears to be a saving of approximately \$7.50 a ton for delivery of ore which represents at least \$15 per ton of pig iron."

Here we have at least a plausible defense of the proposition that the steel companies insisted upon keeping prices unreasonably high. We do not undertake to pass judgment on the argument, for we are not sufficiently acquainted with the pertinent facts. All that we desire to do is to repeat one or two fundamental observations that we have already made in the course of this discussion. There are only two possible methods by which reasonable prices can be assured to the public: one is through competition; the other is through some form of government intervention. The first method has for several years ceased to be operative in the case of steel and its cognate products; for the prices of these articles are apparently fixed by explicit or tacit agreement among the several manufacturing concerns. Unless this system can be abolished and competition in prices restored, the government must directly or indirectly fix maximum prices; for no man or group of men are disinterested judges of what constitutes a fair price for the product that they have to sell.

Since the foregoing was written, the Director General has received "competitive" bids from six concerns to supply 200,000 tons of steel for the railroads. They all quoted the same figures, which are those agreed upon by the Industrial Board, and which Mr. Hines had previously declared to be too high. He still maintains that the "heavy profits" of the steel companies in recent years render these prices unreasonable. Nevertheless, the exigencies of the railroads compel him to accept these bids. Therefore, he does so under protest. A part of his statement on this occasion is herewith appended. It does not call for comment.

"That action of these six steel companies in making uniform bids was taken under the leadership of the United States Steel Corporation is clear from the fact that immediately

after the railroad administration announced finally that it would not approve the prices fixed by the industrial board, Judge Gary, for the steel corporation, took the initiative in announcing publicly that the Steel Corporation was strictly maintaining the prices approved by the industrial board, and that it seemed to him that would be the attitude of other manufacturers."

STANDARDS OF CHILD CARE.

On the following page we publish in full the resolutions adopted by the National Conference on Children, which met in Washington last month. They deserve careful reading by all who are interested in the welfare of the various classes of children who stand in need of special care. In the matters of normal child life, home care, adequate income, and all the other phases of the subject that are touched, the resolutions reach a high level of sympathetic insight, practical wisdom and genuine humanity. The large sphere of action accorded to the State may strike some as surprising, but it must appear reasonable and necessary to those who have the courage to face all the facts. Especially worthy of study are the declarations concerning child-placing, illegitimate children, mental hygiene, and the necessity of revising and improving the laws relating to children in most of our States.

* * *

The Knights of Columbus "Missing or Negligent Soldiers' Bureau" is having extraordinary success in locating or getting definite information regarding soldiers sought by relatives. In a great many instances, happily, the Knights of Columbus have been able to inform anxious relatives that supposed "missing" men were only negligent about writing.

* * *

The number of farm tenants has increased forty per cent in Kansas in the last eighteen years. The number of acres farmed by tenants in the State has increased eighty per cent in the same period. Governor Allen has begun a campaign to eliminate the farm tenant as far as possible by providing State aid for those who wish to buy farms and who will farm them.

Principles & Methods

STANDARDS RELATING TO CHILDREN IN NEED OF SPECIAL CARE.

GENERAL STATEMENT.

EVERY child should have normal home life, an opportunity for education, recreation, vocational preparation for life, and for moral and spiritual development in harmony with American ideals and the educational and spiritual agencies by which these rights of the child are normally safeguarded. The Conference recognizes the fundamental rôle of home, religion and education in the development of childhood.

Aside from the general fundamental duty of the State toward children in normal social conditions, ultimate responsibility for children who, on account of improper home conditions, physical handicap or delinquency, are in need of special care devolves upon the State. Particular legislation is required for children in need of such care, the aim of which should be the nearest approach to normal development. Laws enacted by the several States for these purposes should be coördinated as far as practicable in view of conditions in the several States, and in line with national ideals.

2. HOME CARE.

The aim of all provision for children in need of special care necessitating the removal from their own homes, should be to secure for each child, home life as nearly normal as possible, to safeguard his health, and provide opportunities for education, recreation, vocational preparation, and moral and spiritual development. To a much larger degree than at present, family homes may be used to advantage in the care of special classes of children.

3. ADEQUATE INCOME.

Home life which is, in the words of the Conclusions of the White House Conference, "the highest and finest product of civilization," cannot be provided except upon the basis of an adequate income for each family, and private and governmental agencies charged with the responsibility for the welfare of children in need of special care should be urged to supplement the resources of the family wherever the income is insufficient, in such measure that the family budget conforms to the average standard of the community.

4. INCORPORATION, LICENSING AND SUPERVISION.

A State Board of Charities, or a similar supervisory body, should be held responsible for the regular inspection and licensing of every institution, agency, or association, public or private, incorporated, or otherwise, that receives or cares for children who suffer from physical handicaps, or who are delinquent, dependent, or without suitable parental care.

This supervision should be conceived and exercised in harmony with democratic ideals which invite and encourage the service of efficient altruistic forces of society in the common welfare. The incorporation of such institutions, agencies, and associations, should be required, and should be subject to the approval of the State Board of Charities or similar body.

5. REMOVAL OF CHILDREN FROM THEIR HOMES.

Unless unusual conditions exist, the

child's welfare is best promoted by keeping him in his own home. No child should be removed from his home unless it is impossible so to reconstruct family conditions, or build and supplement family resources as to make the home safe for the child, or so to supervise the child as to make his continued presence safe for the community.

6. PRINCIPLES GOVERNING CHILD-PLACING.

The Conference reaffirms in all essentials the resolutions of the White House Conference of 1909 on the Care of Dependent Children. We believe they have been guides for communities and States that have sought to reshape their plans for children in need of special care. We commend them for consideration to all communities whose standards do not as yet conform to them, so that such standards may be translated into practice in the various States.

Before a child is placed in other than a temporary foster home, adequate consideration should be given to his health, mentality, character, and family history and circumstances. Remediable physical defects should be corrected.

Complete records of every child under care are necessary to a proper understanding of the child's heredity, development and progress while under the care of the agency.

Careful and wise investigation of foster homes is prerequisite to the placing of children. Adequate standards should be required of the foster families as to character, intelligence, experience, training, ability, income and environment.

A complete record should be kept of each foster home, giving the information on which approval was based. The records should also show the agency's contacts with the family from time to time for the purpose of indicating the care it gave to the child entrusted to it. In this way special abilities in the families will be developed and conserved for children.

Supervision of children placed in foster homes should include adequate visits by properly qualified and well-trained visitors and constant watchfulness over the child's health, education, and moral

and spiritual development. Supervision of children in boarding homes should also involve the careful training of the foster parents in their task. Supervision is not a substitute for the responsibilities which properly rest with the foster family.

7. CARE OF CHILDREN OF ILLEGITIMATE BIRTH.

The child of illegitimate birth represents a very serious condition of neglect, and for this reason special safeguards should be provided for these children.

Save for unusual reasons, both parents should be responsible for the child during its minority, and especially should the responsibility of the father be emphasized. Care of the child by its mother during the first nursing months is highly desirable, and no parents of a child of illegitimate birth should be permitted to surrender the child outside of its own family, save with the consent of a properly designated state department or a court of proper jurisdiction. More adequate and humane treatment of such cases in court procedure and otherwise will result in greater willingness to have them considered, which is in line with the protection needed. The whole treatment and care of the unmarried mother and her child should include the best medical supervision, and the widest opportunity for education under wholesome normal conditions in the community.

8. RURAL SOCIAL WORK.

Social work for children in rural parts of the country has been neglected. The essential principles of child welfare work should be applied to rural needs, and agencies for rural service encouraged.

9. RECREATION.

The desire for recreation and amusement is a normal expression of every child and an important avenue for moral education and for the prevention of delinquency. It should be the concern of the State that wholesome play, recreation and amusement be provided by cities and towns, and that commercialized recreation be supervised and safeguarded.

10. JUVENILE COURT.

Every locality should have available

a court organization providing for separate hearings of children's cases, a special method of detention for children, adequate investigation for every case, provision for supervision or probation, and by trained officers, and a system for recording and filing social as well as legal information. In dealing with children, the procedure should be under chancery jurisdiction, and juvenile records should not stand as criminal records against the children. Whenever possible such administrative duties as child placing and relief should not be required of the juvenile court, but should be administered by existing agencies provided for that purpose, or in the absence of such agencies, special provision should be made therefor, nor should cases of dependency or destitution, in which no question of improper guardianship or final and conclusive surrender of guardianship is involved, be instituted in juvenile courts.

The juvenile victims of sex offenses are without adequate protection against unnecessary publicity and further corruption in our courts. To safeguard them, the jurisdiction of the juvenile court should be extended to deal with adult sex offenders against children, and all safeguards of that court be accorded to their victims.

In all cases of adoption of children, the court should make a full inquiry into all the facts through its own visitor, or through some other unbiased agency, before awarding the child's custody.

II. MENTAL HYGIENE AND CARE OF MENTALLY DEFECTIVE CHILDREN.

The value of the first seven years of childhood from the point of health, education, and morals and formative habits cannot be overestimated. Throughout childhood, attention should be given to the mental hygiene of the child—the care of the instincts, emotions and general personality of the child, and of environmental conditions. Special attention should be given to the need for training teachers and social workers in mental hygiene principles.

Each State should assume the responsibility for thorough study of the school and general population for the purpose

of securing data concerning the extent of feeble-mindedness and subnormality, and should make adequate provision for such mentally defective children as require institutional care, and should provide special schools or classes, with qualified teachers and adequate equipment for such defective children as may be properly cared for outside of institutions. Custodial care in institutions for feeble-minded children should not be resorted to until after due consideration of the possibility of adjustment within the community.

12. SCIENTIFIC INFORMATION.

There is urgent need of a more adequate body of scientific literature dealing with principles and practice in the children's field of social work, and the meeting of this need is a responsibility resting on those so engaged. Careful interpretation and analysis of methods and results of care, and the publishing of these findings, must precede the correcting of many present evils in practice. Boards of Directors, Trustees and Managers should particularly consider participation in the preparation of such a body of facts and experience as being a vital part of the work of their staff members.

13. CHILD WELFARE LEGISLATION.

The child welfare legislation of every State requires careful reconsideration as a whole at reasonable intervals, in order that necessary revision and coordination may be made, and that new provisions may be incorporated in harmony with the best experience of the day. This Conference recommends that in States where children's laws have not had careful revision as a whole within recent years, the Governor be requested to take the necessary steps for the creation of a child welfare committee or commission. It is also urged that the President of the United States be asked to call a conference during the next year in conjunction with the Governors of the various States, to consider the whole question of child welfare legislation.

Adopted by the Section on "Children in Need of Special Care," after report of the Resolutions Committee, whose membership was as follows:

Edmond J. Butler, Executive Secretary, Catholic Home Bureau for Dependent Children, New York.

Dr. C. Macfie Campbell, Psychopathic Institute, Johns Hopkins University, Baltimore.

Judge Kathryn Sellers, Juvenile Court, Washington, D. C.

C. C. Carstens, Secretary, Massachusetts Society for Prevention of Cruelty to Children.

Judge Victor P. Arnold, Juvenile Court of Chicago.

J. Prentice Murphy, General Secretary, Boston Children's Aid Society.

C. V. Williams, Director, Children's Welfare Department, Ohio Board of State Charities.

Emma O. Lundberg, Children's Bureau, Secretary.

* * *

A recreational machine shop for convalescent soldiers, provided by the Knights of Columbus at Camp Dix, New Jersey, has found great favor with the doughboys recovering from wounds or illness. When permitted by their physicians to do so, doughboys spend hours in this machine shop every day. Lathes, drills, planes and a complete assortment of machinists' tools are at hand and the men mechanically inclined, find means to entertain themselves and at the same time derive the benefit of the physical exercise.

* * *

At the Big Brother meeting of the Holy Name Society, held recently in Chicago, Bishop A. J. McGavick, spiritual director, decided definitely to hold four Holy Name meetings in the Archdiocese outside of Cook County some time during July, in order to interest the farmers in helping boys. Every year there are thousands of Catholic boys who need good homes away from the evil influences of the city. These boys might be sent to farms. There they will find a home and a good job. The boy will receive a reasonable salary for his services and the farmer will receive the help that he needs so badly. There are many Catholic boys ordered to the farms by the court. These boys could be taken care of in this way. The boys are not criminals, there is no charge against

them. They are just unfortunate in not having a home or in having a home that is not the proper place to rear them.

* * *

The will of the late Thomas O'Neill, millionaire dry goods merchant of Baltimore, provides for the establishment of a non-sectarian hospital. He had frequent conferences with Cardinal Gibbons and representatives of the Protestant churches. Among some of the provisions in his will are:

Two million dollars to Cardinal Gibbons for a new Cathedral.

One million dollars for a hospital that is not to bear his name and which will have as its governing board the Archbishop and the pastors of St. Paul's Episcopal, First Methodist and First Presbyterian churches, and a number of prominent laymen.

Three hundred thousand dollars to the Associated Professors of Loyola College for a new home.

An annuity of \$25,000.00, and the right to dispose of \$250,000.00 to his widow.

The incorporation of O'Neill & Co., of which his old employees, with whom he was personally acquainted, are to be stockholders.

Generous annuities to his sisters and many bequests to old employees and charities.

* * *

The world is fast becoming republican. Before the war, monarchies and republics were about equally balanced. Now there are twenty-nine republics as against twenty-one monarchies, counting Germany, Austria and Russia as one republic each. The number of republics will still be augmented by several new States that are now in course of formation. The largest republic is China, with four hundred million inhabitants; the small, San Marino, which has only eleven thousand citizens.

* * *

Under the provision of the war service act, which is now in force, members of the Australian land and sea forces and their dependents receive assistance to a maximum of \$3,500.00 from the government towards buying homes.

Social Questions

THE PROBATION SERVICE OF NEW YORK CITY.

BY EDWIN J. COOLEY.

PROBATION is one phase of the great awakening of social consciousness that has been sweeping over the whole world. It represents a great forward step in the administration of justice.

In past centuries criminals had been tortured and locked up in dark dungeons to rot and die, or to be turned loose on society with hearts filled with a consuming hatred for mankind. Until recently it had not been a universally recognized fact that many are morally diseased, temporarily or permanently, as well as physically so. Moral defectives, in whom the moral sense is weakened, exist as well as physical and mental defectives. It is as ridiculous to attempt to cure a moral defective, through repressive punishment alone, as it is to attempt to cure a hunchback by locking him up in a cell.

A large proportion of the persons brought to the courts and convicted of crimes are simply morally ill. They have been the sport of fate or the innocent victims of circumstances. Boys and girls in the turbulence, impatience, and independence of youth have overstepped this invisible line which divides the world of "thou shalt not" from the world of "thou mayst." Vicious personal habits of some have released the bars of inhibition, have blunted the fine sense of distinction between mine and thine, and in their stumblings have been caught up in the meshes of the law. Dull environment, depraved associates, stupefying labor, unbearable responsibilities have driven many persons to break the law.

One can easily perceive that conditions in New York City are conducive to

criminality and the breaking of the law. Population in New York is enormously congested, living conditions are unspeakably bad, and the proper sanitation and fresh air are at a premium. Conditions of employment in the sweat shops and the loft manufactories, the overcrowding of certain trades, and seasonal fluctuations of labor are provocative of unrest and lawlessness. The lack of play facilities for children and youth, the lack of recreation facilities for the adults, and the ubiquitous saloon are complicating and aggravating factors. Then, too, a large proportion of the population are immigrant, ignorant of our language, customs and laws, so that misunderstandings and unconscious violations of the law must inevitably occur.

Every year a vast army of 250,000 people are arraigned in the City Magistrates' Courts. Of this number 150,000 are convicted. That only a small proportion of these are habitual criminals goes without saying. Aside from the great number of violators of petty ordinances, the majority are chance offenders, the victims of their environment, among whom there is much precious human salvage.

It was for the purpose of increasing the percentage of human salvage, of saving from prison those lives which were only partially damaged, and of nursing them back to moral health that probation has been instituted. "Probation is a recognition in the field of crime and punishment, first, of the sensitiveness of unformed character to the influence of circumstances; second, of the responsibility of society itself for the direction of this influence; and third, of the superiority in certain well-defined

cases of home oversight to any form of prison discipline as a means of improvement." The oversight without stigma, the replacement in normal circumstances, the engagement in ordinary industry, the opportunity of applying individual care and adopting methods suitable to the individual case, the power of applying the wholesome discipline of making compensation, and compelling the support of family, and, lastly, the saving to the community of the expenses of support in an institution, place the advantages of the system in suitable cases beyond all question.

Probation is a system of disciplining and seeking to improve the conduct and character of offenders without committing them to correctional institutions. In placing defendants on probation, a court conditionally releases them on good behavior, and places them under the friendly but authoritative oversight of a probation officer appointed by the court. The court requires the probationers to follow a proper course of conduct; for example, to keep away from harmful companions, to work regularly, and to avoid bad habits. If the probationers fail to do this, the probation officer is empowered to return them to court for more drastic treatment. For a certain period, varying from six to twelve months, they are watched over by the probation officer. Their habits and surroundings are studied and efforts are made to change those unfavorable to good conduct. At the end of the probationary period the probationer is discharged if he has responded to his opportunity and no penalty for his offense is imposed. However, if the probationer has not responded and has not improved, he is returned to court and sentenced for the original offense.

When a man is placed on probation for non-support this means that practically the whole family is under supervision. This fact, of course, enormously complicates the problem for the probation officer. His problem, therefore, is not merely one of adjustment of an offender to society in general, but it is also that of patching up accumulated family differences and misunderstandings and injuries of years' standing. The

causes underlying the domestic troubles are usually complex. Such causes as alcoholism, incompatibility, laziness, disease sex factors and unemployment are almost inextricably interrelated and enter into the whole situation in varying degrees. In order to effect favorable results in such a situation, the probation officer must utilize to his fullest extent tact, ingenuity, energy, and must enlist the coöperation of the community resources.

There must be frequent consultation between the parties involved with a view towards preventing the disintegration of the home and with the object of smoothing out various defects and evils which threaten its very existence. Detailed plans for the care of the home and children must be worked out according to the needs of each particular situation. The officer must be very careful to avoid all tendencies to irritation and disruption, and must utilize all possible means to weld the family together in such a way as to insure its preservation.

As a result of a study made by Ernest H. Shidler at the University of Chicago covering 7,598 inmates of reformatories and industrial schools in a number of States, it was discovered that 50.5 per cent of delinquent boys came from broken homes. Since official records do not reveal the full facts in regard to the conditions of the parents, Mr. Shidler is inclined to think that the true percentage may be nearer 60 than 50. This means that approximately six out of every ten delinquent boys come from homes in which the parents are not living together. This study more fully confirms the previous opinions in regard to the disastrous results ensuing from broken-down homes. If no other reason than for that of preserving the physical and moral integrity of the children every effort should be made to conserve the solidarity of the family.

The principal advantages of probation may be given succinctly and in a summary form as follows:

1. By having a probation officer investigate the history, character and circumstances of defendants and report the findings to the court before sentence is pronounced, the court is enabled to deal

with each offender according to his individual needs.

2. By giving offenders not hardened in evil ways another opportunity, and by placing them under kindly but firm control and helpful influences, probation is an effective means of correcting bad habits and dangerous tendencies.

3. By avoiding commitment to institutions, probation prevents the breaking-up of families; and by avoiding the imprisonment of a wage-earner, probation prevents those depending on him from suffering through the withdrawal of his wages.

4. By keeping the young and first offenders from association with degenerates and criminals in jail and similar institutions, probation prevents further disgrace, discouragement and demoralization.

5. By keeping the court informed about the conduct and condition of persons conditionally released under probation, and by securing, if necessary, their re-arrest, probation enables the court to punish those who abuse its clemency.

6. By decreasing commitments to correctional institutions and by overcoming misconduct in its early stages, probation saves money to taxpayers.

7. By permitting defendants in suitable cases to pay their fines in instalments, probation enables poor persons to avoid the imprisonment which would otherwise result from their inability to pay their fines at the time of trial.

8. By requiring defendants in suitable cases to make restitution for the losses and damage caused by their offenses, probation secures recompense for the persons whom the offenders have injured.

9. By requiring non-supporting husbands to pay weekly instalments for the support of their families, probation promotes family welfare and avoids the necessity of supporting the probationers' families by charity.—(*Extracts from the Annual Report of the Chief Probation Officer, 1917-1918*).

* * *

The National Catholic War Council has begun work of a reconstructive nature in Milwaukee, Wisconsin. Activities will centre about two places, viz., at 379 and 381 Jefferson Street, for the

Italian section in the third ward; and on Mitchell Street, between Grove and First Avenue, for the Polish district. At the first-named place there will be the executives offices where all local work will be planned and also many educational and recreational features flourish. Especial care will be given to the returned soldiers care, and owing to the very prominent locations chosen it is felt that little difficulty will be met. One place for Italians is opposite the Post Office, and the other is on the most densely populated business street on the South side.

A BANKER ON THE RIGHTS OF CAPITAL AND LABOR.

Otto Kahn was the principal speaker at the recent celebration of Founders' Day at Carnegie Institute, Pittsburgh. His subject was "The Morning After." Mr. Kahn said, in part:

"The principle on which we should deal with the labor question is very simple. It is the principle of the golden rule. I think the formula should be that, first of all, labor is entitled to a living wage. After that, capital is entitled to a living wage. What is left over belongs to both capital and labor, in such proportion as fairness and equity and reason shall determine in all cases. It seems to me that, in the main, right-thinking men of capital and of labor would concur in the following points:

"1. The workman is neither a machine nor a commodity. He is partner with capital.

"2. The worker's living conditions must be made dignified and attractive to himself and his family.

"3. The worker must be relieved of the burden of sickness, unemployment and old age.

"4. The worker must receive a wage which not only permits him to keep body and soul together, but to lay something by for a rainy day to take care of his wife and children, and to have his due share of the comforts, joys and recreations of life.

"5. Labor, on the other hand, must realize that high wages can only be maintained if high production is maintained.

"The way to progress is not to pull everybody down to a common level of mediocrity, which means ultimately a common level of wretchedness, but to help everybody up.

"It is not material success which must be abolished: it is poverty and justified discontent which must be abolished.

"We cannot abolish poverty by division, but only by multiplication.

"It is not by the spoliation of some, but by creating larger assets and broader opportunity for all that national well-being can and must be enhanced.

"I wonder how many people realize that, if all incomes above \$10,000.00 were taken and distributed among those earning less than \$10,000.00, the result, as near as it is possible to figure out, would be that the income of those receiving that distribution would be increased barely by ten per cent.

"And the result of any such division would be an immense loss in national productivity by turning a powerful and fructifying stream into a mass of rivulets many of which would simply lose themselves in the sand.

"I wonder how many people know that the frequent and loud assertion that the great bulk of the wealth of the nation is held by a small number of rich men, is wholly false; and that the fact is, on the contrary, that seven-eighths of our national income goes to those with incomes of \$5,000.00 or less, and but one-eighth to those with incomes above \$5,000.00."

PROPOSED LABOR LEGISLATION.

On behalf of the progressive Republicans of the United States Senate, Senator Kenyon has introduced bills to provide for the following objects:

1. Enlargement of the jurisdiction of the bureau of conciliation, Department of Labor, and the establishment of boards or commissions of mediation and conciliation to maintain harmonious relations between labor and capital.

2. A Federal employment service and coöperation between the States and the national Government in this matter.

3. A public works commission for the purpose of providing labor in times of emergency.

4. A scheme to provide assistance for people of moderate means in building homes.

5. A plan for old age, sickness and accident insurance.

6. Extension of vocational training to cover all the people in the United States disabled by injury or sickness.

7. A Federal industrial relations commission for the purpose of promoting industrial peace and prosperity, by dealing with the causes and conditions provocative of discontent and unrest. This commission also would have the power of fix a minimum wage in all industries over which Congress can, under the Constitution, exercise jurisdiction.

8. A plan for land settlement something after the Mead plan in Australia.

* * *

A comparison of the wages paid on American and foreign ships appearing in the report of the marine and dock industrial relations division of the Shipping Board shows that virtually all the leading European maritime powers operating vessels in the transatlantic trade pay substantially the same wages as those awarded by the shipping Board to American seamen.

* * *

Municipal coal selling in Denver saved thousands of dollars to consumers during the war. In its second year of operation, the plan is regarded as a complete success. Lignite is sold at the cost price of \$5.15 a ton. Private dealers have met this figure.

* * *

The Catholic Charities Corporation of Cleveland has been formed for the purpose of raising funds for the maintenance of the Catholic charitable institution of the Cleveland diocese. An extensive membership is sought from which annual dues will be received. Those holding a general membership will contribute \$20.00 a year. Three contributing memberships have been designated: Class A, \$50.00; Class B, \$100.00; Class C, \$200.00.

The activities of the diocese cover a wide field of charity. There are six diocesan hospitals, with fully equipped free dispensaries, social service departments, and training schools for nurses.

Societies and Institutions

THE PRINCIPLES OF MODERN PENOLOGY.

BY REV. PHILIP H. BURKETT, S.J.

(CONCLUDED.)

IN a previous paper I have analyzed the fundamental principles of modern penology, and rejected the view of the extreme correctionalists on the question of penal sanction. The same school assumes a decidedly hostile attitude towards capital punishment. "It is an outrage," they say, "on human sensibilities and a relic of ancient barbarism." The criticism of this view might be taken up at another time. In this paper, I mean to examine the *methods* of correction which are advocated under the name of "prison reform." These may be said to be very much more in accord with sound reason than the principles. They do not commend themselves to some of our old prison officials, but I think they denote a correct departure from a system which may be styled antiquated. Much has been done to improve prison conditions and to correct the prisoner. Some sociologists even avow a purpose of making prisons unnecessary. They intend to exterminate crime altogether by forestalling the causes. They say that we find four distinct stages of development in the history of penology. The first was strict retribution (*lex talionis*); the second, repression; the third an attempt at reformation and rehabilitation. "We are now," they triumphantly add, "viewing the glorious dawn of the fourth era, that is, prevention." Such reformers, however, are endowed with more enthusiasm than discretion. For we know that human nature has fallen in our progenitors. Since that time it is prone to evil and will

always remain so. We can partly correct that proclivity by natural, and especially supernatural, remedial agents, but we cannot entirely eradicate it.

For the sake of clearness I shall divide the present day methods into three classes. The first class is constituted by the so-called "preventive measures." These are to safeguard the subject and to keep him or her from becoming amenable to the law. Under the second class might be grouped the methods used during the time that the culprit is actually serving the sentence, or is, at least, under the supervision of authorities; and the third class might be called "the following up" method, *i. e.*, after his final discharge. First, then, the preventive measures. The general preventive measures have been proposed time and again by thoughtful citizens and officials who are anxious about the welfare of the State. In the pulpit, on the platform, in the press, in sociology classes, in meetings of all kinds they have stressed the dangers lurking everywhere. They have drawn attention to the utter uselessness of building elaborate penal or reformatory institutions, equipped in every way at great cost to the taxpayers and of devising means of correction, and, at the same time, giving little heed to the preventive measures. It is true that our own age, which is so active in combating disease by employing *safeguards* against the contraction of germs, is beginning to realize—though very slowly—the necessity of employing similar safeguards against crime. Unfortunately, however, author-

ities are far from focussing their minds on the real dangers. Hygiene and instruction in the requirements of good citizenship, and gymnastic drills, and so many other schemes, which are advocated, together with prohibition and the fight against the evils of gambling, all these will do but little good. Preventive measures must be employed earlier and must strike deeper. God and religion must be brought into our godless and non-religious schools and the Ten Commandments must be taught there. The immoral and seductive press must be purged of its impurities and its morbid and exciting criminal reports. The dangerously instructive movies must be rigidly censored. Excessive freedom of children must be curbed. Home training must be imparted by parents. Above all, the sanctity of the home must be protected. The ease with which matrimonial alliances are made and disrupted by the individuals concerned and by the State, is a cause for serious alarm. The children of such parents will never get the training and instruction which will keep them in the way of God's commandments. And as the family, so the State. If family life is healthy and vigorous we shall have good and law-abiding citizens. Iniquitous industrial conditions, according to which the laboring man is exploited and defrauded of his just wage and compelled to seek justice by violence, and pauperism, for which either the individual or the State authorities are responsible, are other causes of crime that cry for speedy remedy. Illiteracy and defective education make the subject more susceptible to the execution of criminal promptings coming from an evil nature, from the seducer or from the stress of circumstances and environment. The correction of the evil of bad housing, the purging of the slums and the improvement of living conditions, in which our social workers are very active at present, are so many preventive measures most aptly applied for the diminution of crime.

Once the culprit has become amenable to the law in consequence of his transgression, it will be of prime importance to place him correctly. The promiscu-

ous herding together of all classes of criminals in one institution was the ordinary method in former ages, but it is a great mistake and is out of vogue today. Five institutions, at least, may be necessary for the correct assignment of evil-doers. In the first place we have the jail. The jail ought to be used exclusively for prisoners awaiting trial, or for very short terms and minor offences. "The wicked and hardened criminal," says Henderson, "the drunken savage, the vile and sensual pander, the corrupting and diseased tramp, are often permitted to communicate freely with comparatively innocent lads arrested for transgressing an unimportant municipal ordinance. The old repeater of crime, the professional burglar in search of apprentices, should have no opportunity of teaching the youth the ways of crime and of gaining personal ascendancy over them." Dr. W. P. Letchworth says that our jails and city prisons; are usually designated by penologists as schools of crime. Dr. E. C. Wines, quite an authority on the subject, says that the "entire county jail system of the United States is a disgrace to our civilization." A second class of institutions is the reform schools for juvenile offenders. A third is the special reformatories for vagrants, inebriates and prostitutes. A fourth is the prison for the criminal insane, and a fifth is the penitentiary for all guilty of greater crimes. Both the guilt that is to be found in the act and the hope of reformation of the criminal, make it imperatively necessary that the case be diagnosed and classified correctly. When we begin to analyze methods of discipline and correction we find no uniformity of views. Cuche, who has written on Belgian methods, is of the opinion that no system can be of absolute value. The advantages and disadvantages, as they arise from local conditions of place, character of inmates, etc., have to be compared. One system may also succeed on account of the excellent management of an experienced personnel which would fail utterly in other conditions. The "honor system," which had great success under Mr. Osborne's management at Auburn, N. Y., did not

succeed so well at Sing Sing under the same management. The class of prisoners, to which it was applied, was different. This system received a large share of attention at the meetings of the wardens at the convention in New Orleans in 1917. The wardens generally were "opposed to that feature of it which involves placing the discipline to any great extent in hands of convicts." Mr. Osborne's experiments were regarded as "sporadic efforts, largely affected by the personality of a masterful, though sentimental empiricist." Men who have never governed themselves, they thought, should not be elected to govern one another. Mr. Erskin of Connecticut argued that it was wrong to base any system on emotional appeal. "Twenty per cent of the men in prison are entirely bad and vicious; twenty per cent would wield a good influence if they had the opportunity, and the remaining sixty per cent could be swayed by either the good or the bad element."

It is universally acknowledged that labor is one of the necessary reformatory agents. All prisoners should be put at some trade and if the institution is large enough it is advisable to have a great number of trades. In that case almost every incoming prisoner might be put at work in his own trade. If he has none he might be permitted to choose one that would suit his fancy and ability. Thus, on being released, he would be equipped to start out in life with some prospect of success. "Make men diligent and they will be honest," Howard used to say. The main objection to industrial training, at least on a large scale, is that it involves the contract system of prison labor; and, for obvious reasons, this is considered prejudicial to the interests of the free laborer and to the manufacturing concerns of the city or state. Prison labor can produce an output that is cheaper than any other and for that reason will command a better and more extensive market. Besides, the institution not only becomes self-supporting, but even may turn over a large share of money to the state treasury each year. As an incentive to greater production it may also

give the prisoner a modest share in the profits. All this is very tempting. The success of prison administration is frequently measured by this tangible item alone. The objection to the contract system may be obviated, it would seem, by making it illegal to enter upon any unfair competition with private factories by underselling the latter or by obtaining state monopoly in material equipment or transportation or in any other way. On account of its numerous advantages, however, the contract system ought not to be condemned. An additional advantage is that it serves government as a weapon whereby it may check unfair monopolistic production and extortionate market rates. A typical example of this is recorded in the history of the State of Minnesota. For many years the amount of binding twine made by prisoners of the State has been sufficient to compel the trust to sell its product to the farmers of the State for some fifteen to twenty per cent less than to those in the neighboring States. The success has been so gratifying that the State proceeded to use prison labor to make self binders and other agricultural implements with the same result on prices.

The criminal is very likely to consider himself an outlaw of society, especially if he is treated as such by the officers of the prison. If any reform is to be achieved he must be taught to cultivate self respect. No matter how low he has fallen, he must be urged to make every effort by good conduct to rise from the dregs of humanity and to redeem himself. In this sense the emblem is correct, which the visitor may read emblazoned on the walls of the penitentiary hall of Blackwell's Island, N. Y.: "Forgetting the things which are behind and reaching forward to those which are before." No absurd punishment that degrades the criminal ought to be tolerated in prison. Thus, the use of the tread mill and the crank was a defect in the English prisons. The turning of a fly-wheel, with a register attached, recording about ten thousand turns a day, is a punishment which hardly reforms the well-intentioned inmate. It may serve to break the defiant

will of a recalcitrant or to subdue dangerous men by force; but such characters are generally beyond correction. The process of reformation of the convict is particularly typified in the progressive and parole systems. The Elmira Reformatory has a great reputation both in the United States and in continental Europe on account of its methods in this respect and the success achieved by them. The prescription is that of the three "Ms," namely, mental, moral and manual training. The ingredients are used in varying proportions according to the needs of the patient as developed in the diagnosis and in his convalescence. The prisoner is given constant training in the above mentioned "Ms" by officers who themselves are trained and thoroughly devoted to their work. Thus the influence for reform is exerted without interruption. If the prisoner does not react favorably he is set back in his indeterminate sentence. If he permits his character to be shaped he is promoted to higher grades until he is fit to be paroled. During his parole, which generally lasts about six months, he is constantly observed and has to send in reports. When his reform is considered accomplished he is definitely discharged.

It is evident that high qualities of head and heart are necessary, and, in addition, special training, to make good reformatory officers. Their work, especially that of the warden, must be raised to the rank of the profession as it is in European countries. A thorough study of the history of penology, its methods, together with a study in economics, ought to be demanded of every aspirant to the warden's office. Capability must be the deciding factor in appointments, not politics. Unfortunately, the latter is too frequently the case in the United States. Among its basic principles of Prison Reform the International Prison Congress at Cincinnati, Ohio, held in 1870, also inserts the following: "The two master forces opposed to the reform of the prison systems of our several States are political appointments and a constant instability of administration. Until both are elimi-

nated the needed reforms are impossible." (No. 6.)

Moral forces rather than physical or political ones must weigh the whole system of reform at our penal institutions. Among these forces, however, there is one which experienced officers, who are not governed by religious bias, acknowledge and seek to put into operation to the fullest possible extent. I mean the religious influence. "Of all reformatory agencies," declared the International Prison Congress at Cincinnati, "religion is the first in importance, because most potent in its action upon the human heart and life." Cuche says: "Experience proves that religion is the best method of inculcating morality." Krohne says that reformation is the principal object of imprisonment and that this can be achieved in a penal institution only by means of religion. Wardens and subordinate officers, for the most part, make every effort to assist the Catholic prison chaplain in his work. Unfortunately, some institutions still seem to put their hope in purely human methods and will debar religion in every form.

After the criminal has proved himself deserving of complete liberty by faithfully keeping his parole, he is definitely discharged. He is presumed to be corrected. He is considered fit again to become a worthy member of society. His will is good, but it needs support. Precisely here we have the last, but absolutely necessary, step in the permanent reformation of the evil-door. "Prisoners' Aid Societies" must come to his assistance until he is fully launched on the world around him. He may have some money which he earned during his years of confinement. He may also have a trade. But he must obtain employment. He must win friends. He is, perhaps, facing a bleak and dreary world when leaving the penitentiary. He must have a safe place to lodge removed from temptation. Here the activities of societies or individuals must come to the rescue and thus help to rear and finish the structure, whose foundation the reformatory institution has successfully laid.

St. Peter's College, Jersey City.

NATIONAL SERVICE SCHOOL FOR WOMEN.

BY MAUD R. CAVANAGH, DEAN.

The National Service School for Women, organized under the auspices of the National Catholic War Council, is one of the institutions which has grown from present needs as viewed by the Committee of Special War Activities, Rev. John J. Burke, C.S.P., Chairman. "Clifton" (as it is more popularly called by the students) located on a forty acre tract lying just off Massachusetts Avenue near Rock Creek Bridge, Washington, D. C., promises soon to become the mecca of Catholic Women's Club activities. The post-war period has presented a need for trained Social Workers and it is to supply this demand that the National Catholic War Council is conducting this school. The course of study is planned with a view of achieving close coöperation with all governmental, national and local agencies. The institution is making a concentrated effort to supply workers so urgently needed in France, Italy, and Poland, preparing its students to meet the social problems in these lands as they present themselves. In response to a request from the United States Government for two-hundred and fifty trained workers to be sent to France, emergency groups of experienced social workers were formed and have been given a short intensive training at the Calvert Club. Three of these groups now serve the organization in France.

Candidates going to foreign countries go as hospital visitors, canteen assistants and hostess house workers. The work in the domestic field of service embraces a broader scope, and graduates taking up tasks in the home land go into clinics, for the after care of sick and disabled soldiers, sailors and marines; care of the families of these, in the larger cities, community and social centres in those cities that have been affected gravely by war industries or that have large colonies from non-English-speaking countries. Students are instructed in the general principles of social service; aims and problems in reconstruction; a prac-

tical interpretation of the new social outlook resulting from the war insofar as it affects social service; the aims and organization of related governmental and social agencies; social legislation; special courses on family and child welfare; home economics; public health; industrial welfare; hospital social service; care of dependents of soldiers and sailors; woman in industry; typical agencies for social work. Four members of the school faculty are residents, but too strong an emphasis cannot be laid upon the value of lectures given by faculty members of the Catholic University, Georgetown College, Members of Congress, representatives of the various Government Departments, as well as leaders in work being done by the War Camp Community Service and social service organizations endeavoring to coördinate under its direction. The visiting of local institutions and actual participation in work in them, as well as attending conferences on movements of national interest and importance is made a part of the students' activities.

The set-up of "Clifton" merits attention: To demonstrate the practical efficiency with which the institution is conducted let us survey the Home Economics class "in action." Community life and community service (with the accent on service) greets the visitor from all sides; while a young woman is preparing breakfast she is receiving practical instruction in domestic science, and as she sweeps and dusts the hall or supervises the dormitory she learns practical household management (which is augmented of course by lectures) at the same time serving in community manner as well as feeding and housing herself. In accomplishing these assigned tasks she is spurred to a maximum effort as she sees none of her energy wasted in the operation of this self-service plan. Each student finds opportunity for self-expression; if she prefers gardening to housekeeping, cooking to sewing or driving an automobile to milking a cow or raising

chickens, her choice is afforded range. Though the time is short seeds of friendship are sown and the "sings" which are of an informal nature have already borne fruit. Familiar airs take new words to express the "Clifton spirit." From the pen of a member of the second unit comes the following: ("All Through the Night").

DEAR CLIFTON SCHOOL.

Open roads stretch out before us
From Clifton School;

May thy spirit hover o'er us,
Dear Clifton School.

Far though be our eager journey
Yet our eyes will turn back to thee;
May we bring no blemish to thee,
Dear Clifton School.

Catholic be our work and purpose,
Dear Clifton School.

Faith and hope and joyful service,
For Clifton School.

With a spirit of ambition
To approach our noble mission,
May we share thy lofty vision,
O Clifton School!

The school takes a forward step in practically applied community service.

To focus the attention of communities in our country whose citizens are aroused to a keener appreciation of civic responsibilities toward this institution, as a source from which they may obtain the services of trained workers, is now being attempted. The National Service School for Women is ready to receive the requests for assistance of all organizations requiring the services of trained workers in all branches of social service work.

The student is given no assurance at the outset of a position on completion of the course, the training period being one of probation. However, her services are sure to be utilized if she proves fitted for work in any branch of the varied programme of activities undertaken by the National Catholic War Council and now under its direction. Ten of the young women finishing in the last group have been assigned to Visitors' Houses, seven placed at Camp Upton, one at Camp Mills, two at Camp Meade, one at Camp Stewart, while another is the assistant directoress at Victory Service Club, Norfolk, Va. The fast increasing activities of the council

are constantly demanding additional forces, and one graduate was selected as assistant to the Field Secretary, while still another is doing industrial investigation work in Trenton, N. J. Eleven members of the last group were sent overseas to work among wounded and convalescent soldiers in hospitals, in industrial and devastated areas and reports indicate that they are being most successful.

Because of the ever shifting programme of the Government (which of course is necessary) in dealing with the problems incident to the adjustment period now before us, no definite outline of courses can be given at this time. The National Service School for Women will continue to supply the Council's quota of overseas women workers as called for by the Government, and training of women for this work will continue—the seven weeks course being the one decided upon for the ensuing months. It is the hope and expectation of the National Catholic War Council that "Clifton" in time will resolve itself into a Community Service Training School, offering a course sufficient to equip the woman who has had academic training and who wishes to specialize and direct her endeavors towards this ever broadening field.

While college women are preferred, those showing the equivalent in education, special training or talent, for any branch of social service work, will be given consideration. Applicants must be twenty years and preferably not past forty years of age. Three letters of recommendation are required, one from a clergyman, candidate's pastor preferred, two from representative citizens. Birth and health certificates are necessary.

* * *

Two hundred thousand acres of forest land in Great Britain are to be replanted at a cost, for planting and maintenance for the first ten years, of \$17,000,000.00. Foresters are being trained and the necessary saplings are being prepared. If the experiment is successful, it is proposed to increase the amount of reforested land to 1,770,000 acres within the next forty years.

A CATHOLIC SERVICE CLUB IN PARIS.

BY MARGUERITE BOYLAN.

The Etoile Service Club, of 16 Avenue de Wagram, Paris, held its formal opening March 25, 1919. It was a splendid success. Monseigneur Odelin, vicar-general to Cardinal Amette, blessed the house, and made an address of welcome to the guests and to the unit of women war workers of the National Catholic War Council, under whose auspices the club has been opened for the entertainment of American soldiers and sailors. He congratulated in a special manner Mrs. Stocks Millar, the supervisor of the women's overseas work of the National Catholic War Council. Mrs. Millar by her zeal and untiring efforts has made this club a possibility. She has surmounted all difficulties—and there have been many—and has rallied to her support the best people in Paris, French and American.

February 9, Etoile Service Club was opened with Mrs. Millar alone in charge. She is now assisted by a unit of twelve American women, who have recently come to Paris, sent by the National Catholic War Council to undertake the work. This is the first group of Catholic American women in history to come to Europe for this kind of work, and the absolute and immediate success of this undertaking is a great source of encouragement and inspiration.

The Etoile Service Club is very favorably located near the Arc de Triomphe and the United States Military Headquarters in Paris. It is a beautiful old house, with large spacious rooms, ideal for club purposes. There are large writing, reading and lounging rooms for the boys. From the Library Association and from many private donors, books have been received, so the club has quite a fair library. There are all the magazines and many games. There is a billiard hall where the boys may enjoy a quiet game of billiards. A canteen has recently been opened which is very popular with them.

The remarkable part about the club is the spirit that pervades everything and everywhere about it. It is difficult to

give an idea of this spirit. It must be felt to be understood. The boys constantly praise the "homey" atmosphere of their club, and doubtless it is the "personal touch" that has contributed largely to the success of the club. Sunday morning breakfast with pancakes is served to all the boys. Last Sunday 250 were served and the number is growing. In the evening each boy has a bowl of hot soup or cocoa before the club closes at 11 P.M. Stationery is furnished and cigarettes, cigars and candy are served to the boys. There is always someone to welcome him as he enters, and someone to grasp his hand as he goes out. There are games and usually music. These are impromptu excepting on Saturday afternoons and Sundays when groups of French friends provide music and other informal entertainment. There have been two really beautiful dances, with music from the military headquarters band. One dance was the night before Ash Wednesday and the other on St. Patrick's Day.

The club is under the direct management of Mrs. Millar and among the patronesses are many names well known in Paris Catholic Society. The club is the radiating center for numerous other activities. There is a bureau of information in the charge of Mademoiselle Perdreau, a charming girl, half French, half English. As she understands and speaks both languages perfectly and is thoroughly familiar with the country, she is an invaluable assistant. She maps out and plans the sight-seeing trips for the boys on three days leave.

Several of the ladies of the unit, who are nurses, visit the American soldiers, sick and wounded in French hospitals, and are doing a wonderful work. Soldiers in United States military prisons are also supplied with magazines, smokes, etc. Those of the unit who speak French are doing work among the French societies for the poor, teaching them how to organize and work according to American methods.

The workers all wear uniforms and live at the club. As they are quite separate from the boys' club it is like another club for them. Once a week a conference is given to the workers on the work and problems over here by some good speaker who has had experience in war work. The members of the unit are supplied with red war-worker's tickets which give them entrance everywhere and places them under military regulations.

We wonder if the folks at home realize how much is being accomplished here with their money, and how much their backing and support is needed for carrying on the work further. Workers are needed and asked for on all sides and the opportunities for doing good are limitless.

FIFTH BIENNIAL REPORT OF THE NATIONAL CONFERENCE OF CATHOLIC CHARITIES. Published by direction of the Executive Committee, Catholic University, Washington. Pp. 316. \$2.00.

The last biennial session of the National Conference of Catholic Charities which was held at the Catholic University, September 15-18, 1918, and was attended by four hundred and fifty delegates representing twenty-six States and Canada. In the quality of its work and the enthusiasm and earnestness of its delegates this session of the Conference maintained the high level that marked its work from the beginning in 1910. The programme was devoted almost entirely to the consideration of the effect of war conditions on relief work. The following are among the outstanding topics. Housing Problems in War Conditions; The Federal Government and Military Relief; Canadian Experience in War Charities; The American Red Cross and Private Relief Agencies; Labor Standards in War Conditions; Problems in Reconstruction; The Work of the Federal Children's Bureau; Private Relief Agencies and the Family Budget in War Condition; Rehabilitation of Soldiers and Sailors; Hospital Social Service; Problems of Illegitimacy; The Work of the National Travelers Aid Society; Delinquency in

War Conditions; The Delinquent Girl; The Social Work of Catholic Women; The Mission of the CATHOLIC CHARITIES REVIEW.

Among the speakers there were many who enjoy national reputation in civic as well as in Catholic life and are identified with Catholic and general social movements which deal with problems in relief and prevention.

Since the aim of the Conference is to promote discussion and invite exposition of views and the interpretation of experience, no resolutions which relate to policies in relief work are voted. The reader of the Report now before us will find, however, adequate proof of happy coördination of the spirit of genuine progress in charity with a spirit of unquestioned loyalty to the principles that underlie historical Catholic effort in the field of relief. Sympathetic and alert coöperation with the American Red Cross is urged in a number of papers; the maintenance of established labor standards in spite of war pressure is defended; the adequacy of fundamental Catholic principles in social reconstruction is brought to attention; the methods of coöperating actively with the Government in the administration of military relief are set forth, and a strong argument is found advocating governmental aid in the rehabilitation of victims of industrial accidents. This Report as well as its predecessors may be commended cordially to all who are interested in Catholic Charities.

* * *

The rush of aliens from the United States to Europe is reported to have reached a total as high as 1,000 a day. Noting that ninety per cent of those who pass through New York are Italians, Byron R. Newton, collector of the port, sees a serious effect on the labor market:

"One of the greatest needs in the labor situation today is for plain men with plain habits to do plain work. These men have been doing such work for our industrial establishments, and after they go I cannot see who is going to do it. I would rather have men who build our subways than men who build soviets."



REORGANIZATION IN CHICAGO.

REV. MOSES E. KILEY, D.D., Spiritual Director of the Society in Chicago, delivered an address at the last annual meeting, in which he referred at length to the new order of organization in that city. He said in part:

"As a consequence of the essential reason for the existence of this organization—the personal sanctification of its members—the Most Reverend Archbishop selected, in preference to all other charity organizations in the Diocese, the Society of St. Vincent de Paul to be Almoner for those who have the means, but not the time or the relish for the work. He has shown wisdom in this, as you sanctified as an organization—at least you should be according to your rule—can, therefore, be entrusted with this work.

"It is a work that must be done by someone, and with the hope of having it done more efficiently than would have been possible under the one Council, we have divided the Society in Chicago into ten different Councils. The Archbishop felt, together with the officials of the diocese, as evidenced by the presence here this afternoon of the Right Rev. Vicar General of the Archdiocese of Chicago, that the Society of St. Vincent de Paul can do this work efficiently and well. You are specially privileged in being selected for this work. As a consequence, there will be a corresponding duty on the part of the officers of the different Councils who, in turn, will direct the different Conferences of their jurisdictions, so that in addition to their sanctification the Society may appear in its true light as an efficient economical agency for the dispensing of relief in the home. Not one of us wishes it said

that whilst the organization appeared very fine, it was like the fig tree, beautiful in the distance, but on close examination it proved to bear no fruit, and the Master said, 'Cut it down and throw it into the fire.' If we do not produce good fruit, we will be compelled to step down and give this work to others. It is a big task and a specially privileged one, but an accounting will be demanded of us, and for this reason we should do all that is possible, from the highest official, down. The officers of the Particular Councils will find the work a little fatiguing in the beginning. Extra effort will be required, a little particular attention will have to be given at the start, and then all will go on smoothly and the result should be great in proportion to the number of persons engaged in the work. This is, briefly, what is expected of us.

"In another age an Order was founded for the freeing of captive Christians who were made slaves. This Order was approved and blessed by the Church. The members would take the place of the captives and live in slavery, as they, strong in their Faith, would be less likely to fall into pagan worship and practices when removed from the opportunity of practicing their religion. As time passed, the reason for this Religious Order ceased. However, the organization was maintained, other work was given them that it might continue its usefulness. So with our Society. Greater work is now given by the Archbishop as the changed conditions of the times warrant. The first Article of the Rules of the Society requires the complete submission to the Local Ecclesiastical authority, to the Bishop or Archbishop of the Diocese.

"When the Holy See approves this or any organization of a similar nature, it is with the understanding that it work under the direction of the Ordinary of the diocese, *'de consensu Ordinari.'* Hence the members in joining the Society voluntarily place themselves under the direction of the ecclesiastical authority of the diocese."

The Right Rev. Vicar General, Monsignor Fitzsimmons, spoke in part:—"From year to year we have witnessed the progressive growth and active life of the Society of St. Vincent de Paul. It speaks to us, my dear friends of organized charity which has lent itself to the works of Catholic faith in this diocese for many years. Its continual growth and its wonderful success has been accomplished by the lay element of the Church of Chicago in practicing the charity which was designed by Jesus Christ to be given to His people. We can understand why this Society is the grandest of lay Societies in the Church today, because it is actuated, not by worldly motives, not by the laudations of man, but by faith itself and the charity of Christ. This Society will increase as time goes on, because it is different from other Societies, which are actuated by worldly motives, by other motives than faith. The Society which is actuated by the Spirit of God, the members of which do their duty only because they desire to fulfill God's law in their lives, and to carry out His teachings, that Society cannot but live. Therefore, in order to be a good member of the Society of St. Vincent de Paul, we must study its principles, we must study its reason for existence, we must try to live accordingly. Whatever may come into your lives as members, whatever changes may take place in your Society, God's blessing will continue, if you adhere to its principles, the principles which should actuate every member. Try to be an example to one another in your lives, lend your best efforts to those you aid and fear not. Each one of you must be a reflex of the life of Jesus Christ. Every day you must study your duty as a member of the Society of St. Vincent de Paul, making a conscientious effort to lead the life of a Vincentian."

THE PRESIDENT-GENERAL'S FUND.

It will bring a sense of satisfaction to the members of the Society of St. Vincent de Paul to know that the response to the President-General's appeal has in the main been generously heeded. From North, South, East and West responses have come in showing sympathy and interest.

In the May issue of the REVIEW we published the receipts for the President-General's Fund to, and including May 3. Since that date the following contributions have been received:

St. Paul	\$3,018.85
Boston	1,000.00
Milwaukee	439.09
New York City—Particular Council of the Bronx.....	500.00
Minneapolis	282.00
Hoboken	342.87
Cincinnati	250.00
St. Louis	219.42
Springfield, Mass.	100.00
Richmond	140.00
Wheeling	95.00
Louisville	75.55
Philadelphia	50.00
Providence	50.00
Utica	50.00
Los Angeles	30.00
Troy	30.00
Denver	25.00
San Francisco	25.00

\$6,722.78

Receipts to May 3..... 41,284.59

Total to June 1, 1919.....\$48,007.37

Five drafts for 50,000 francs
each were sent to the President-General at the cost of.. 41,890.89

Balance in the hands of the
Treasurer \$6,116.48

Letters received from the President-General show how deeply he has been moved by the responsiveness of the Vincentians in this country.

While the response on the part of our members has been splendid, there still remains a number of spots throughout

the United States not represented in the list of contributors. It is difficult to diagnose the reason, nor for that matter have we any desire to probe into the matter. Suffice it to say, we are certain it is not due to lack of sympathy. Our duty, however, impels us to again call the matter to the attention of the Society throughout the United States and to ask of them consideration for the appeal of the President-General. His letters of acknowledgment breathe a spirit of gratitude, and iterate and reiterate the need for help and the demands that are pressing in upon him for assistance in the war-ridden sections. As was said in the beginning, earnest effort on the part of our members will produce satisfactory results. The remittances received have demonstrated this. May we not, therefore, urge upon our Brothers in those sections of the United States which have as yet made no response, to take the matter up in a proper way, presenting the appeal through their pastors and priests where possible.

Let the record as it is finally made up, show that there has been some response *from every Conference of the St. Vincent de Paul Society in the United States*. Such a record would put the seal of perfection upon the Vincentian unity and sympathy.

It is right that a definite time should be fixed for the closing of the fund if possible. We would like to fix this date as of July 1, and would urge that every effort be made to have all remittances forwarded to the Treasurer, Mr. Robert Biggs, Baltimore, by that time.

GEORGE J. GILLESPIE,

President.

QUARTERLY MEETINGS.

Detroit Mich.—Over two hundred members of the Society of St. Vincent de Paul gathered from all parts of the city and its environs to receive Holy Communion in a body at the eight o'clock Mass, Sunday, May 4th, in St. Gabriel's new Church. In such demonstrations of staunch Catholicity and true piety is found the answer to the query: Whence the great success and the continued prosperity of the Society of St. Vincent de Paul? The eloquent sermon which Rev.

Peter Esper preached at the Mass was an encouragement to the members to continue unselfishly in their labors in the Lord's vineyard.

The report of the Child Caring Department disclosed the fact that one hundred and five dependent and neglected children were placed in selected Catholic homes, and that during the past three months the rehabilitation of sixty-seven families was brought about.

The following are other interesting statistics in the quarterly report of the Child Caring Department: Employment secured for, 10; medical care provided for, 135; hospital care provided for, 29; legal advice secured for, 11; clothing provided for, 152; number of children at present under supervision in boarding homes, 548.

The newest special activity undertaken by the Particular Council of Detroit is the conducting of a free clinic in connection with its Child Caring Department. The determination to open its own clinic was arrived at by reason of the great extension of the child caring work, and the inadequacy of existing free clinic facilities in Detroit. An idea of the proportions to which the work in behalf of Catholic destitute, neglected, and orphaned children has grown, can be had from the annual report of the Society in Detroit recently issued, and from the figures on the Child Caring Department for the last three months, printed in this issue of the REVIEW. The inadequacy of present clinic facilities in Detroit is made plain in the report of the investigation carried on by the Community Union into the health situation generally. Apart from the serious lack of sufficient free clinic provisions, discovered by this investigation, the Child Caring Department had for a long time felt itself handicapped in its work, both from the standpoint of proper, systematic and regular treatment of those diseases and ailments of its charges requiring the attention of specialists, and also from the standpoint of the effectiveness of the work of its staff. The clinic, though in existence but little over a month, has justified its establishment from both of the above standpoints.

Especially in those cases of hereditary

and specific diseases, that are unfortunately so common among children coming from broken or neglected homes, the clinic meets a long-standing need, and those cases now are given the regular definite and continued treatment that is necessary for their permanent cure. Again, for the first time since the institution of the Department, it is now possible to carry through the records a continuous medical history of each child.

The increase in the effectiveness of the staff is a result of the elimination of uncounted hours of time passed by workers waiting with children for their "turn" at the overcrowded public and free clinics. This in a great measure is responsible for the increase in the number of visits of investigation and supervision made by the workers since the opening of the clinic.

The clinic is held on Tuesday and Friday mornings of each week, two hours being devoted respectively to medical, surgical, eye, ear, nose and throat, venereal, skin and orthopedic cases. Three workers from the Child Caring Department are in attendance at the clinic, two to assist with the patients, and the other to keep the file system of recording each case, its treatment and progress. The clinic is fitted out with all physical facilities for the treatment of general diseases, while the equipment for the treatment of skin diseases, including a laboratory and x-ray, is especially complete. In the first month upwards of forty cases were treated, children in each case being brought in a machine from the boarding home by one of the workers. Although the clinic is designed principally for the use of the charges of the Child Caring Department, it is also open to Conference cases.

Plans were discussed for the Annual Meetings of the Society and Superior Council which are to be held in Detroit in October of this year.

Mr. Joseph B. Kenny of the Federal Board for Vocational Education addressed the meeting and requested the active coöperation of the city-wide organization of the Society in the work of the Board, in the re-education of soldiers and sailors handicapped as a result of service of their country.

Providence, R. I.—At the General meeting of the Society held in Providence, R. I., on Sunday, May 4, at which nearly 400 members from the cities and towns of Rhode Island were in attendance, Coadjutor Bishop Right Rev. William A. Hickey, D. D., presented the Society with a check of \$2,000.00 as a gift from Bishop Matthew Harkins to the poor of the diocese.

In his address Bishop Hickey said in part: "You know that the founders or promoters of this Society made it a point that there should be no vaunting of the work either of the Society as such or of the members as individuals, and also that there should be as little as possible of money in the treasury; that every available dollar should be used, and the members and supporters of the Society called upon more and more in the course of time to provide the means necessary for the relief of the poor and suffering. And while this is just and right, and founded in Christian charity, still conditions are such in our day that reports of your work must be made in justice to yourselves, and the world must know what you are doing for its own edification and for your honor, and for the honor of the Church under whose protection and guidance you are organized, and are doing the Samaritan work of alms-giving."

The meeting was closed by Benediction of the Blessed Sacrament.

Louisville, Ky.—At the General Meeting of the Society in Louisville, Ky., on May 4, a most interesting and eloquent address was delivered by Benedict J. Elder, who took for his subject the Good Shepherd, referred to in the Gospel of the day. He spoke of the divinity of the Church, but dwelt more particularly on its humanity, and its immense services in the past to civilization, showing that its great influence for the good of humanity has continued down to and into our own times, as evinced by the protest, warning and advice given to the world by the illustrious Pope Leo XIII. and recently reaffirmed by the manifesto of the Bishops, representing the Catholic Hierarchy in the United States.

REPORTS OF COUNCILS AND CONFERENCES.

Metropolitan Central Council of Philadelphia.—We call attention to the decline recorded in practically all departments of Vincentian work in the Province of Philadelphia. This is readily explained—the unprecedented call for labor and the liberal compensation paid, resulting in the reduction of poverty and the decreased demand for material help from Conferences. The spiritual side of our work has been particularly gratifying. Special activities have been fostered and encouraged by all Councils with the most comforting results. Besides, our Conferences, everywhere, responsive to the call of the Bishop, hastened during the influenza epidemic to the performance of the temporal works of mercy in caring for the sick and dying, and in burying the dead.

The present Archbishop, Most Rev. Denis J. Dougherty, D. D., cheerfully took up the duties of his predecessor, and the work of bringing relief and comfort into the homes of want and affliction at once enlisted his sympathy. He joined most readily with the Particular Council in the work of establishing a branch of the Society in every parish in the Archdiocese.

The number of Conferences has risen to 203; there were five new Conferences added, and three aggregated.

Particular Councils reporting, 7; Conferences reporting, 119; active members on roll at end of year, 1,420; families relieved during the year, 3,057; persons in said families, 10,600; visits made, 19,968; total receipts during the year, \$58,711; expenditures, \$54,057.69.

Particular Council of Philadelphia.—The retrospect for the year which has just closed on the labors of the Society of St. Vincent de Paul in this Circumscription, differs but little from that of the previous twelve months.

The outstanding event of the year, perhaps, in relief work has been the part played by our Society in connection with the outbreak of influenza, which in Philadelphia was of a particularly virulent type, causing many deaths and leaving misery and suffering in its wake. Moved by the harrowing tales of woe

heard from all sections of the city, and desiring to use every available resource of the diocese to alleviate the sufferings, and lessen the sorrows of those in distress, our Most Rev. Archbishop sent out an urgent appeal to Vincentians to render all the aid in their power during the emergency. Happily we were able to place immediately at the disposal of His Grace the entire force of our Waste Collection Bureau with teams and motor truck, which were used to bring dead bodies to the cemeteries and convey the sick to the hospitals of the city.

The monthly meetings of the Particular Council have been more largely attended during the past twelve months than previously, and a growing interest in the works of the Society has been more in evidence, not only among the laity, but in the ranks of the clergy and the heads of the Church in the Archdiocese.

Likewise the Quarterly gatherings—the celebration of the feasts of the Society—have been notable for the number of members taking part, and the addresses made by His Grace the Archbishop and sixteen or more of our pastors and priests.

In compliance with the wishes of the Most Rev. Archbishop, it is proposed to organize Conferences in parishes where none at present exist. We hope, therefore, that the coming year will see a substantial increase in our membership and works.

The visits made by our special committees to the various institutions have been frequent and continual.

The Summer Outings Committee report having arranged nine outings last year, by which 1,136 children were each given a week's vacation, of which number 854 received Holy Communion while at the Home. At the request of the Red Cross Home Service, 63 children, whose fathers were enlisted in the Service, were admitted to these outings.

The Sailors' Committee reports 225 visits made to ships, often under difficulties on account of the many government restrictions, and the distribution of literature and religious articles, comfort bags, shoes, and the bringing to confession of 173 men.

The Almhouse Committee made 745 visits, interviewing 5,619 inmates. The Waste Collection Bureau, notwithstanding the severity of the weather, and the difficulty of procuring help which required a reduction in their force and caused irregularity in the collections, shows a profit of \$7,999.74 for the year.

Conferences reporting, 66; active members, 771; honorary members, 72; subscribers, 62; families assisted, 2,074; persons relieved, 7,476; visits to families, 15,080, total receipts, \$39,556.37; expenditures, \$37,370.87.

Particular Council of Pittsburgh.—The report as may be expected, shows a falling off in families relieved during 1918, but this is due to the absence of unemployment and the consequent absence of want among the working classes. The Conferences are doing well, and the Special Works carried on for some years past are actively attended to.

Conferences reporting, 22; active members, 317; subscribers, 426; families assisted, 519; persons in families, 1,768; visits made to families, 2,131; total receipts, \$10,996.24; expenditures, \$9,650.83.

Particular Council of Altoona.—The members continue their visits to the County Home, where Mass is said each month, under arrangements made by the Particular Council which also provides Christian burial for the Catholic inmates.

Conferences reporting, 8; active members, 78; subscribers, 10; families relieved, 38; persons in families, 188; visits to families, 489; total receipts, \$1,216.77; expenditures, \$1,078.45.

Particular Council of Harrisburg.—The Conferences in this Circumscription have maintained their activity, coöperating with secular organizations in war work wherever feasible in the belief that it added to their strength and increased their influence among those outside the Society. Right Rev. Bishop McDevitt has manifested a lively interest in our organization and has proved a tower of strength by his spoken words and by his timely suggestions for work along new lines of endeavor.

Conferences reporting, 13; active members, 173; honorary members, 1; subscribers, 138; families relieved, 134

persons in families, 346; visits to families, 447; total receipts, \$2,537.29; expenditures, \$2,288.34.

Particular Council of Wilkes-Barre.—Conferences reporting, 2; active members, 26; families relieved, 42; persons in families, 167; visits to families, 468; total receipts, \$1,607.06; expenditures, \$1,075.87.

Particular Council of Scranton.—All the Conferences in this Circumscription are in first class condition and the members greatly interested in the work. Conferences reporting, 10; active members, 81; an increase of 14 in the year; subscribers, 169; families relieved, 292; persons in families, 822; visits to families, 1,821; situations procured, 76; total receipts, \$4,404.88; expenditures, \$3,649.20.

Sacred Heart, Allentown (Isolated Conference), reports 18 active members and 3 subscribers. During the year, 6 families in which were 17 persons were relieved, and 155 visits made. The receipts were \$283.92, and disbursements, \$142.76.

Particular Council of Evansville, Ind.—Conferences reporting, 7; families relieved, 177; persons in families, 620; visits to families, 620; situations procured, 3; total receipts, \$2,717.59; expenditures, \$2,688.94.

Conference of SS. Peter and Paul, Indianapolis.—Active members, 11; families assisted, 10; persons in families, 49; visits to families, 35; visits to hospitals are made without interruption; situations procured, 8; total receipts \$115.00; expenditures, \$109.00.

Conference of Sacred Heart, Augusta, Ga.—Active members, 63; honorary members, 1; subscribers, 2; families assisted, 10; persons in families, 23; visits to families, 76; situations procured, 1; total receipts, \$426.23; expenditures, \$310.92. The members of this Conference gave much time and service to the welfare and needs of the enlisted men in Camp Hancock, near the city.

St. Peter's Conference, Richmond, Va.—The members have given much time to war relief work during the past year. They had a boy educated at their expense at the Industrial School, Baltimore, Md. They secured transportation

for three persons to southern points where relatives provided for them. Active members, 34; honorary members, 69; subscribers, 69; families assisted, 107; persons in families, 493; visits to families, 1,208; situations procured, 109. The collections at weekly meetings were \$331.91, and total receipts, \$902.58. The expenditures were \$873.44.

Metropolitan Central Council of New Orleans, La.—Number of Conferences reporting, 46; active members, 946; honorary members, 144; subscribers, 224; families assisted, 1,300; persons in families, 4,427; visits to families, 39,452; visits to hospitals or other institutions, 3,476; situations procured, 99; total receipts (including \$8,658.58, collected at meetings), \$39,999.39; total expenditures, \$34,694.23.

Immaculate Conception Conference, Jacksonville, Fla.—The members of this Conference have been untiring in their efforts for the spiritual welfare and personal comfort of the convalescent soldiers in the Base Hospital at Camp Joseph E. Johnson, supplying cigarettes, fruits, chewing gum, etc., every week. Their report for 1918 shows as follows: Active members, 10; honorary members, 2; subscribers, 5; families assisted, 65; persons in families, 140; visits to families, 25; situations procured, 20; total receipts, \$1,765.86; total expenditures, \$1,647.72.

NOTES AND PERSONALS.

Brother M. D. Imhoff of Milwaukee, always filled with Vincentian zeal, was able to organize a Conference of the Society while in service at the front. This Conference was aggregated in January, 1919, and in referring to it when transmitting the letters of aggregation, the President-General wrote as follows: "Imagine with what joy, with what emotion the Council-General approved of the aggregation of the Conference of St. Martin, of the 107th Ammunition Train (American Expeditionary Forces). Contrary to custom and to avoid a double transmission, we are going to send the letters of aggregation direct to Major Imhoff, whose acquaintance I recently had the pleasure of making."

The officers of St. Martin's Conference were as follows: Spiritual-Director, Rev. Wm. P. O'Connor, 120th Field Artillery, Chaplain, Milwaukee, Wis.; President, M. D. Imhoff, Hq. Motor Bn. 107th Am. Tr., Major, Milwaukee, Wis.; Vice-President, John Webber, Co. B, 107th Am. Tr., Sergeant, Hartford, Wis.; Treasurer, Henry A. Jaukowski, Co. A, 107th Am. Tr., 1st Sergeant, Menasha, Wis.; Secretary, Edward H. Kawandowski, Co. A, 107th Am. Tr., Sergeant, Menasha, Dis.

The other members of the Conference were: Harold W. McGinley, Co. B, Private, Milwaukee, Wis.; Walter Zukowski, Co. G, Sergeant, Milwaukee, Wis.; Frank Ludka, Co. G, Sergeant, Milwaukee, Wis.; Valentine Szmania, Co. G, Corporal, Milwaukee, Wis.; Henry P. Gaertner, Co. A, Sergeant, Menasha, Wis.; Arthur Teatz, Co. A, Private, Menasha, Wis.; Edward Teatz, Co. A, Private, Menasha, Wis.; Walter Parant, Co. B, Private, Chippewa Falls, Wis.; John Ilinger, Co. C, Wagoner, Black River Falls, Wis.; Leo McCarthy, Co. B, Corporal, Fox Lake, Wis.

The Conference has decided, due to the cessation of further need for its active service, to send the amount in the hands of the Treasurer to the Council-General as a contribution to the fund for the Conferences in the devastated regions overseas.

* * *

The Particular Council of Omaha has recently given proof of renewed activity in the work. Several of the members who were away on Service have returned and are again entering on their duties with unabated energy and interest. One new Conference is being organized in St. Rose's parish, and three more are being planned within the next few weeks. All the Conferences so far reporting are in a healthy condition.

* * *

Most gratifying news comes from our Brothers on the Pacific Coast. It is pleasing to learn that they are at present engaged in organizing seventeen new Conferences in San Francisco. Congratulations and all good wishes go out to them for the complete success of their efforts.

Contents for September, 1919

EDITORIALS	195
The September Meeting of the Bishops.—The Plumb Plan for the Railroads.—The Cost of Living.	
PRINCIPLES AND METHODS	200
Training for Social Work. Charles P. Neill, Ph. D.—Two Letters on Social Service.—The Spirit of Reconstruction.	
SOCIAL QUESTIONS	206
Some Modern Programmes of Catholic Social Reform. Rowland M. Estcourt, Ph. D.	
SOCIETIES AND INSTITUTIONS	213
The Catholic Social Guild and Its Programme. Henry Somerville.—The Xavier Braille Publication Society for the Blind.—Pope Benedict on the Working Classes.—The Ketteler and Kaspar Industrial Schools.—A Catholic Child Welfare League in Los Angeles.—The Minneapolis League of Catholic Women.—The Guild of Catholic Women of St. Paul.—Conference on Illegitimacy.	
THE SOCIETY OF ST. VINCENT DE PAUL	218
The Annual Meeting of the Society.—The President General's Fund.—The Catholic Young Men's National Union.—Aggregations.—Reports of Councils and Conferences.—Notes and Personals.	

THE CATHOLIC CHARITIES REVIEW

Published the middle of every month except July and August by

THE NATIONAL CONFERENCE OF CATHOLIC CHARITIES

AT 120 WEST 60TH STREET, NEW YORK

Editorial Office:

THE CATHOLIC UNIVERSITY OF AMERICA, WASHINGTON, D. C.
REV. JOHN A. RYAN, D.D., Editor and Manager

Annual Subscription, \$1.00

Single Copies, 15 Cents

Make checks payable to *The Catholic Charities Review*

Entered as second-class matter January 13, 1917, at the Post Office at New York, New York, under the Act of March 3, 1879.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized October 8, 1918.

STUDIES

An Irish Quarterly Review of Letters, Philosophy and Science

The Table of Contents of the June, 1919, issue reads as follows:

I.	IRELAND AT THE PEACE CONFERENCE.....	J. C. Walsh
II.	THE SOURCES OF ENGLISH AND AMERICAN DEMOCRACY.....	Alfred Rahilly
III.	PRECEPTS AND PRACTICE IN IRELAND, 1914-1919.....	John J. Horgan
IV.	A PICTURE BY FRA ANGELICO.....	R. Langton Douglas
V.	THE SPOKEN LANGUAGES OF MEDIEVAL IRELAND.....	Edmund Curtis
VI.	UNPUBLISHED IRISH POEMS—No. 6.....	Osborn Bergin
VII.	POETRY—THE PERFECT CHOICE.....	Theodore Maynard
	TO TIME.....	K. M. Murphy
	IN THE SHADOW OF THE SPHINX.....	Ethna Kavanagh
	WORLD FEARS.....	John Bunker
	FINN ASLEEP.....	J. B. Thompson
VIII.	ERNST WINDISCH, 1844-1918.....	Eleanor Knott
IX.	INDUSTRIAL EDUCATION—AMERICAN OR GERMAN?.....	T. Corcoran
X.	THE HOUSING PROBLEM IN DUBLIN.....	Lambert McKenna
XI.	NOTES ON SOCIAL WORK IN CANADA.....	Henry Somerville
XII.	IRELAND AND WORLD CONTACT— I. IN THE PAST.....	John MacErlean
	II. IN THE FUTURE.....	Eoin MacNeill
XIII.	REVIEWS OF BOOKS.	

It may be said without boast or exaggeration that *Studies* holds a foremost place today amongst the Quarterlies issued in the English language and is far ahead of most of them in the high-class nature of its contents and in the academic standing and scholarship of its distinguished contributors.

The Evening News, December 31, 1917.

The Irish Quarterly, originally started by some Professors of the National University, has won a good position, and that this is well deserved is proved by the singular variety and ability of its September issue.

The Times Literary Supplement, September 20, 1917.

Altogether *Studies* is an admirable review, which should not fail to take its place among the good reviews of the day.

C.K.S. in *The Sphere*, June 23, 1917.

STUDIES is issued early in March, June, September and December.

The Editorial Offices are at No. 35 Lower Leeson Street, Dublin.

Price, Single Copies, 75 cents net; Annual Subscription, \$3.00, post free.

Dublin: THE EDUCATIONAL COMPANY OF IRELAND, Limited

London and St. Louis: B. Herder

Melbourne: William P. Linehan

THE CATHOLIC CHARITIES REVIEW

VOL. III

SEPTEMBER, 1919

No. 7



THE SEPTEMBER MEETING OF THE BISHOPS.

SHORTLY after this issue of the REVIEW has reached its readers, the bishops and archbishops will assemble in Washington for the first of their annual meetings. This will be the first official gathering of the entire Hierarchy that has occurred since the Third Plenary Council of Baltimore, in 1884. Coming together with the explicit approval of His Holiness, Pope Benedict XV., and at the beginning of a new age for both the Church and the world, the bishops will undoubtedly find awaiting their consideration some of the most weighty matters that have ever confronted the Hierarchy of any nation. And their decisions will necessarily be of corresponding importance.

Some idea of the variety and scope of the subjects to be considered by the bishops can be obtained from the list enumerated by His Eminence, Cardinal Gibbons, in his letter of May 5th to the four bishops who compose the "General Committee on Catholic Affairs and Interests." They are: the Holy See; Home and Foreign Missions; Social and Charitable Work; the Catholic University and Catholic Education in General; Catholic Literature and the Catholic Press; Legislation; a Catholic Bu-

reau; and Finances. Everyone of these topics denotes a field of action that is immense in extent and unlimited in possibilities of achievement. To be sure, all these objects and causes have long been taken care of by the bishops acting individually in their several dioceses, but the splendid results attained through diocesan effort are the most convincing indication of the infinitely greater things that can be accomplished through united effort, with a common programme and a national organization.

The readers of this magazine have naturally a special interest in the action that the bishops will take in the matter of social and charitable work. In the letter referred to above, Cardinal Gibbons spoke on this subject as follows:

"Three things, in my opinion, are needed. First, the presentation, definite, clear, and forceful, of Catholic social principles. Second, more knowledge as to the best methods of Catholic social and charitable work. Third, a more general impulse to put our social principles and methods into operation. Society never had greater need for guidance. It is turning for light to the Catholic Church. Too often, we must admit, our principles, the principles of the Gospel, have lain hidden in our the-

ologies, so much so, that the recent pamphlet on Social Reconstruction appeared to many a complete novelty. The Church has a great work of social education and social welfare lying before it. Here, again, the Hierarchy must take the lead."

An authoritative statement of Catholic social principles, an adequate knowledge of the most efficient methods of social work, and a more general and systematic effort to put both principles and methods into operation, all Catholic social students would agree that these are the most pressing needs of our social thinking and action. They will never be adequately met until they are taken up by the whole body of the bishops. Social theories, social problems, and social and charitable work have come to occupy such a large place in the thought and life of every community, and they have so many and such intimate relations with religion and morality, that they are among the most important subjects to come before the September meeting.

One means of meeting the situation is a national organization, or bureau, of social service. Such an institution could provide information and direction concerning every kind of social and charitable work. It could bring to the notice of all the communities the best technical knowledge and the best methods; could help each local group to coöperate with all agencies that are striving for common ends; could encourage the introduction of courses of sociology and social service in our colleges, and the establishment of special schools for this purpose; could give valuable direction to Catholic young men and young women who desire to prepare themselves for this work; could assist in coördinating and unifying Catholic charities, and in the establishment of community centres to protect the faith, morals, and general welfare of the weaker elements of our Catholic population; could coöperate in the application of Catholic social principles to the problems and activities of industrial and rural life; and could promote helpful legislation and protect public morals.

To learn and apply the best methods

of relieving and preventing all forms of distress, and to apply the principles of charity and justice to all our social and industrial problems, are not the least of the tasks confronting the Church in America today. Difficult as they are, the Church possesses the resources and the intelligence to meet them. What is needed is that the resources and the intelligence be organized.

THE PLUMB PLAN FOR THE RAILROADS.

In the last few weeks we have heard a great deal about the so-called Plumb Plan for the operation of the railroads. It has been lauded as a rational application of democracy, and denounced as a reckless experiment in Bolshevism. In the opinion of some of its friends, it would put the railroads upon a solid financial basis, insure their efficient operation, bring about a reduction of freight rates, and make the railway employees contented, diligent and prosperous. In the opinion of its enemies, it would empower one small section of the workers of the country to impose upon the remainder of the population an indefinitely increasing burden of charges in order to provide enormous wages and salaries. What is the truth of the matter?

The Plan itself is revolutionary, in the sense that nothing like it has ever been tried in any large industry. Contrary to the inaccurate assertion of some of its critics, it does not propose government operation. If it did it could not be called revolutionary. What it proposes is government purchase and ownership. The suggested method of valuation, of determining the price which the government would pay for the railroads is one that easily lends itself to criticism, but it is not the feature about which discussion has centered, nor is it the main difficulty. Hence it need not be discussed here.

Having acquired ownership of the railroads, the government would lease them to a private operating corporation, which would have "no financial investment in the industry, its sole capital being operating skill and ability." The

corporation would be composed of all the railway workers, and controlled by a board of fifteen directors. One third of the directors would be appointed by the President of the United States, one third by "those employees exercising executive and managerial powers," and one third by those employees "who carry into execution the direction of the executive employees." This body would have about the same control over all the roads that was formerly exercised by the board of directors of a single company over a single road. "About the same," but not quite; for the maintenance and betterment of the properties and the building of extensions would be largely controlled by the Interstate Commerce Commission. The operating board would, however, have full charge of wages and salaries. One of the most important provisions of the Plumb Plan is that relating to profit sharing. The net earnings, up to five per cent of the gross operating revenues, would be divided equally between the Government of the United States and the whole body of employees. When the net profits exceeded the five per cent level, the excess would be cancelled through a reduction in carrying charges.

Such are the basic essentials of the Plumb Plan. They include certain definite advantages over both private and governmental operation. Probably the most important of these is the sense of responsibility, interest and hope that would be developed in the whole body of employees. Obviously this would mean vastly improved service at a considerable reduction in cost.

Under private operation, only employees in executive positions can be made to feel effective responsibility for efficient operation of the railway industry and effective care of railway property. In their case this result is attained through the assurance that their efforts will be recognized by their superiors, and will lead to promotion and an increase of salary. Under government operation, recognition and promotion do not, as a rule, come with sufficient promptness. Neither the private railway corporation nor the government has ever given these advantages to the

rank and file of the employees. They have been compelled to forego any degree of control, even the slightest, over the direction of railway operation; they have had no voice in the election of the board of directors, nor in the choice of any subordinate official, nor in the determination of any policy; while the hope of promotion and pecuniary advancement could affect the great majority about as powerfully as does the hope of some day becoming President of the United States. The only sense of responsibility and the only pecuniary interest that they could feel in their work was that which arose from the fear of discharge. Only the exceptionally conscientious felt bound to work any harder, or to take any more interest in the business of their employer, than was just sufficient to enable them to hold their jobs. And the scarcer their kind of labor became, the less was the effort required to attain this end.

One of the most fundamental aspirations of the majority of men in a democratic society is to exercise some control over the business or institution in which, and on behalf of which, their daily energies are expended. Naturally, the strength and scope of this desire vary in different persons, but if the recent demand for more democracy in industry means anything it indicates that probably a majority of the wage earners will not much longer be satisfied with good wages and good working conditions, while they are deprived of all share in the management of the industry in which they are employed. We are aware that this is a very big and a very difficult problem. Just how great a share in industrial management might wisely be accorded to the workers, cannot be defined in any general statement.

Obviously, it will vary according to the nature of the workers and the nature of the industry. All that concerns us here is to emphasize the general fact that some participation by the workers in the management has become indispensable in many, if not most, of our industries. It is indispensable if we are to give the workers that sense of responsibility and interest in their work which are necessary for efficient and

large production. And we all know that better and greater production is our primary need, both industrially and socially.

Now the Plumb Plan does provide a definite method of meeting this need. It would give to the rank and file of the employees the power to select one-third of the members of the board of operation. The sense of responsibility which the exercise of this power would inevitably create in the employees would of itself vastly increase their interest in the efficiency and success of their industry. It would increase their self respect and their consciousness of obligation to their fellow citizens. Realizing that they were no longer mere industrial dependents, industrial children, they would be impelled to drop the irresponsible attitude of children.

But the feature of the Plan which would prove most effective in enlisting the interest of the worker and increasing his efficiency, is that which enables him to participate in the profits. For the majority of persons, the strongest inducement to effort is that of pecuniary reward. In order that it may function most effectively the reward must be elastic, dependent upon effort and product. When men know that their remuneration is rigidly fixed, that, no matter how hard they work, it will not increase, they are strongly tempted to reduce their expended energy to the minimum. When they are assured that the measure of their remuneration depends largely upon their own efforts, they generally bring those efforts up to the maximum. Under the Plumb Plan the whole body of railway employees would have, in addition to their fixed wages and salaries, an elastic return to hope for, the amount of which would depend upon their own efforts and efficiency.

In a word, the form of operation and control proposed by the Plumb Plan does seem to exemplify the supreme principle of managerial efficiency which has been approved by industrial experience, namely, that men will put forth their best efforts only under the spur and hope of indefinitely increasing gains. And it embodies this principle

to a much greater extent than the ordinary type of capitalist management, inasmuch as it brings this pecuniary motive to bear upon the whole body of employees, not merely upon those who hold executive positions.

Probably the most serious defect of the plan lies in its method of determining wages and salaries. These are to be fixed by the board of operation; but two-thirds of this board are made up of employees, therefore, it would seem that they could award themselves any scale of wages and salaries that seemed good to them. In reply to this criticism, the friends of the Plan contend that the representatives of the executive section of the employees would be interested in keeping down the wages of the ordinary employees in order to provide a large surplus for distribution as profits; and that the representatives of the classified employees would have a similar interest in keeping down the salaries of the executive employees. Hence the governmental one-third of the board of operation would always have the coöperation of another third in preventing the wage outlay from becoming too high. The reply is scarcely convincing. Why would not both classes of employees find it profitable to unite upon a policy of keeping the remuneration of all of them so high that there would be no profits to divide, and, therefore, no occasion for a dispute over the division? Thus, the representatives of the government on the board would find themselves in a minority, whenever the question arose of protecting the public against extortionate wages and salaries.

Possibly a remedy for this defect would be found in a provision giving the power of review and final decision in all questions of remuneration to the Interstate Commerce Commission. This much is certain: labor cannot, any more than capital, be trusted to fix its own compensation. The consumers must somehow be effectively represented in this process.

This editorial is intended neither as a defence nor as a condemnation of the Plumb Plan. Its object is merely to point out some of the salient virtues and defects, with a view to helpful under-

standing and criticism. For we are strongly of the opinion that the Plan merits honest and serious consideration. It cannot be lightly brushed aside by the simple device of calling it "Bolshevistic." The fact that such a revolutionary proposal should have come from the most conservative section of our wage earning population is little less than startling. It indicates that a large and powerful element of the workers is coming to the conclusion that the wage system must be considerably modified. These men do not yet demand a share in the ownership of the instruments of production, but they do demand two of the most important elements that have heretofore attached to ownership, namely, a voice in the management and a share in the profits. Unless the signs of the times are greatly misleading, these objects will have to be gradually brought to realization if our industrial system is to remain stable and to satisfy the need of society for larger production.

THE COST OF LIVING.

General increases of about 80 per cent in the cost of living from December, 1914, to June, 1919, are shown in tables made public by the Department of Labor. The tables are based on investigations in various cities. Greatest increases were in clothing and house furnishings. Food advances were of third importance. Figures for December, 1917, to June, 1919, show average increases of about 20 per cent.

Total increases in food and clothing showed enormous advances from December, 1914, to June, 1919, the advance in the case of Chicago being 157.07 per cent. The same items went up 125 per cent in Detroit, 125 per cent in Cleveland, 140 per cent in Buffalo, 103 per cent in Portland, Me., 137 per cent in Boston, 151 per cent in New York, 135 per cent in Philadelphia, 128 per cent in Baltimore, 104 per cent in Norfolk, 146 per cent in Savannah, 139 per cent in Jacksonville, 93 per cent in Mobile, 135 per cent in Houston, Tex., 115 per cent in Portland, Ore., 111 per cent in Seattle, 123 per cent in Los Angeles and 134 per cent in San Francisco and Oakland, Calif.

Smaller increases in such things as housing, fuel and light, and miscellaneous items lowered the general average increase, general percentages being as follows: Portland, Me., 74; Boston, 72; New York, 79; Philadelphia, 76; Baltimore, 83; Norfolk, 87; Savannah, 79; Jacksonville, 74; Mobile, 76; Houston, 80; Portland, Ore., 69; Seattle, 74; Los Angeles, 65; San Francisco and Oakland, 65; Chicago, 74; Detroit, 84; Cleveland, 77; Buffalo, 84. In all instances the increases in clothing were greatest.

* * *

The Catholic Society for Befriending Girls will open the St. Cecile hotel at Fell and Van Ness Avenues, San Francisco, as a model hostelry for business girls and women earning small salaries, within several weeks.

The hotel, a large five-story building, admirably located in the civic center, has been leased for a term of years by Most Rev. Archbishop Hanna, director-general of the society, and the work of remodeling and making it up-to-date is already well under way.

When completed the St. Cecile will accommodate from eighty to one hundred girls, and offer to the young women the comforts of a modern hotel at moderate cost, together with certain privileges which are keenly appreciated by the business girl of small salary.

* * *

Terrible statistics were given by J. C. Davison, M.P., a former sanitary inspector, in his speech in the House of Commons recently on the Housing Bill. There were 3,500,000 people in England, he said, who live in less than half a room each; 7,060,000 who have less than a room apiece, and 23,000,000 who live in tenements of from one to five rooms. Over 500,000 more houses were required merely to allow for the provision in England of one room per head. These conditions were reflected in the rates of infantile mortality, which, Mr. Davison reminded the House, were as high as 160 per thousand for miners, and 150 to 250 per thousand for unskilled laborers, while for doctors it was only 40, and for the middle classes generally only 77 per thousand.

Principles & Methods

TRAINING FOR SOCIAL WORK.

BY CHARLES P. NEILL, PH.D.

AT bottom the principle of charity is one of the great distinguishing marks between the ancient civilization and ours of today. It is the vital, the spiritual characteristic of our civilization, it is the contribution to that civilization which the Church of Christ has made, it is the soul of the social body that the Church has supplied. So interwoven in our social structure have the motive and principle of charity become, so much a part of our mental process has it been, that its influence would probably for a considerable time continue to endure even if works of charity became altogether secularized and divorced from the religious motive. But eventually if the spiritual motive be cast out, the spirit of charity as we have known it would wither and perish; efficiency must again become the sole end, and civilization at heart again become pagan.

It is because we believe this that we are gathered here, we Catholics, religious and laymen and laywomen alike, determined on building up a great National Conference of Catholic Charities that shall in every field of activity give renewed impetus to the teachings of charity of our Church, and to renew our loyalty to those teachings; to furnish an opportunity periodically to acquaint ourselves with one another, and with the new phases of the charitable work in the different parts of our vast country, to benefit by one another's experiences, and to aid each other by discussions of the means and methods best adapted to success in every field of activity, old or new. We have started this movement to stimulate the study of the Catholic

principles of charity so that there may be no field of charitable endeavor in which we shall not be efficiently represented; no field in which there shall not be well equipped workers, inspired by spiritual and Catholic motives; in a word, no field in which there shall be a possibility that the spirit of charity should become so secularized that the badge of the cross might come to be no longer the symbol of Calvary and its teaching, but merely a conventionalized design without spiritual significance.

But if we are to realize this high aim, if we are in the future to carry on the Church's mission of charity as she has so nobly done in the long centuries of the past, if we even hope to do our full share in the field of charity in the future, we must not only put heart and soul in the work, but we must see to it that we understand every phase of our complex charitable problems of today and we must be prepared if necessary to build up new forces to meet new needs. In the past, the Church has not only preached and taught the principles of charity as the true basis for our individual and our social life alike; but she has also built up great institutions, and within what we may broadly call her ecclesiastical structure she has created great and enduring organizations of men and women through which the principles she taught might flower into concrete expression; and through which she might also give her children opportunity wholly to consecrate their lives and their very being to works of charity. Thus she has her organizations which care for the foundling and the orphaned; she has set up institutions to care for the needy sick

and mentally defective; she has havens of refuge for the morally sick in her reformatories, inebriate asylums and homes of the Good Shepherd; and she has her homes for the needy, the aged and the infirm. The need of work in all these fields continues as much as ever, but in addition new demands for systematic charitable effort are constantly arising of a sort for which our existing organizations were not formed and to which they are not adapted, and which call for a kind of work for which we must develop specialized lines of lay activity. I am not unmindful of the splendid and many sided activities of the noble organization of St. Vincent de Paul; but we cannot unload upon one single lay organization every form of social or charitable effort to which our religious organizations are not adapted.

What we need today is lay workers, trained workers, who can give their lives to certain lines of work, just as our religious do to their traditional lines of work. The need of trained workers is obvious to anyone at all familiar with the many complex, subtle, baffling problems growing out of the mere fact of poverty and destitution in all our great congested centres of population. This is a form of poverty that because of the environment it necessitates, exposes its victims, and especially the children, to moral and physical disaster; and the problem of how to deal with them is one that grows increasingly vexatious. If the problem were simply one of hunger and clothing, it would be very simple. It would be merely a mathematical and not a moral one. It would be like feeding an army in time of peace. One ration multiplied by the number of the needy would be the answer. But we all know that mere material relief alone will not cure the trouble; in many cases it may aggravate it. Doing nothing but giving such relief is only too often no better than it would be to feed a suffering patient morphine and let the treatment stop at that. Too often our poverty case is complicated by the lack of some moral quality the restoration of which is necessary to effective, permanent "relief." The charity worker among the poor of our great cities particularly, has

often no easy task in diagnosing and locating the real cause of a family's distress. And when it is found, it all too frequently calls for a moral as well as an economic and physical upbuilding.

We all know that our moral upbuilding is more difficult than physical upbuilding, just as moral education is often more exacting than mental education. The charity worker has often a harder job than the doctor. The diagnosis is often as hard. In one case the patient helps the doctor as far as he can, while in the other case he too often mistreats and deceives the worker seeking the real cause of his condition. Given a correct diagnosis, the doctor much of the time has a more or less established rule as to what treatment or prescription to use. But with the charity worker each case may be a test of personal judgment, and success in helping it may depend entirely on the individual worker's skill. In every case the charity worker must seek resources in the particular "patient" that will respond most effectively to this or that appeal, to this or that influence; and, what is often more important, as to how long any given influence will continue to work. The charity worker must go entirely outside the individual into the home, and neighborhood, and even the whole environment to know whether these forces can be made to work for the "patient," or whether they work against him. In a word, without in any way minimizing the complexities and elusive elements with which the physician has to grapple, or the requirements of personal training and ability that condition his success, it remains true that only too often the character of the task before a charity worker is really more subtle and baffling than the one before the doctor, and calls for at least as much judgment, experience and training.

And yet, not every one may practice medicine. Zeal for the cause of health or devotion to the sick is not accepted as a sufficient basis to turn anyone loose as a healer. But too often zeal in the cause is all that is expected in the charity worker. The unintelligent, untrained charity worker can, in spite of disinterested zeal, often cause as much moral havoc as a result of his or her ministra-

tion as an untrained practitioner of medicine could cause of a physical sort.

The work of the teacher, too, requires training. The children entrusted ordinarily to a teacher are normal types; they are carefully classified and graded; the lessons to be taught them are carefully planned and adapted to their mental capacity. None of this is left to the individual teacher. The pupils are selected and classified for the teacher, and the lessons to be taught them are put into her hands. Moreover, each teacher is merely doing for the children just what was once done for him or her; each has been through the same mental process as the pupil whom she or he is teaching. The teacher's own experience therefore is of great assistance in the work. And the child furnishes a plastic receptive mind and responds consciously and willingly to the teacher's efforts. A charity worker on the other hand has the task of moral training; is trying to educate not mind but character; is dealing, not with a normal type, or with one whose experiences could be recalled in his or her own life by the charity worker, but with something other than the normal type, each case presenting a separate problem: is dealing not with a young plastic, receptive mind or character, but with a character grown and set, and with an individual who too often works against rather than with the efforts put forth in his or her behalf. We require now not only a good education, but we demand a special course of training in the art or science of teaching before we permit anyone to enter upon the work of teaching in our schools. But we turn over the harder and more baffling task of the charity worker too often to anyone willing to undertake the work.

Not only has the charity worker the problem of the individual to deal with, but very often it develops that the distress is partly or wholly due to social maladjustments, too often it is the community that is delinquent as much as the individual sufferer. The problem of charity then takes on a new form. Thus the charity worker not only faces the need of reforming an individual but also of securing changes in the social system

as well. It may be challenged that this is leading outside the field of charity, but this is not at all the case. In its wider aspects the term charity is as broad as the modern form "social service."

In its beginnings charitable work has usually been individual and remedial. In this it has been like the earlier phase of the medical practice: it ministered only to the economically and the morally "sick." Its work was to alleviate existing distress, and to nurse back to economic health when possible. But like medical practice, charity work soon finds a larger and even more important field of activity in preventive work; and in this field, charitable activity takes on the character of "social service." This has been an easily explained development. No one sees more clearly or at closer range the sad results of some of the defects of our social and industrial system than the charity worker. No one sees more clearly how the delinquencies of the community visit their penalties on helpless and unoffending individual or family. And so the charity worker finds his field naturally expanding into the work of specific social reforms.

Difficult as is the task of working a change in the character of the individual, still harder is the task of bringing about social readjustments. To work successfully in this larger field of preventive charity calls for a broader and a deeper training, a keener and more analytical judgment, a riper experience and a more forceful type of man or woman than does "remedial" charity dealing primarily with the individual. This is, therefore, an additional reason for specialized training for charity workers.

Although, as has already been said, charity is and historically has been always one of the greatest fields of activity of the Church, and although the most complex relations exist between our charities and our religious and moral philosophy, and our individual and social ethics, it yet seems to be the one field of important activity that we Catholics seem in practice to feel needs no particular training for its workers. In our colleges and universities we have taught law and medicine and engineering and a host of other things to equip our

young men for successful works in various fields of the work of the world. But until within a year or two practically no Catholic college provided any adequate study of charities in its curriculum, and in consequence heretofore any Catholic layman or laywoman who wished to devote himself or herself to this field of social work, and sought specialized instruction, has had to seek it from non-Catholic sources. A beginning has been made, and systematic courses in charity are becoming available in Catholic institutions. But our colleges and universities will not have done their full duty to the Church and to its mission, nor their duty to society, until every Catholic college and university shall give place in its curriculum to regulate courses related to charitable or social work. Just as we furnish practical courses to those who wish to go in for law, medicine, engineering, etc., so for those who wish to go into social work special courses in Catholic philosophy must be offered that shall apply its principles, not speculatively, but in their concrete application to the present day needs in this field of work. Related fields of knowledge must be embraced in such courses so that relief and preventive charity work may be carried on, not in a haphazard way, but in correlation with the principles and laws that govern social life, social processes, and social growth. Only in this way may we hope to build up a body of Catholic charity workers, and a Catholic literature on our present day charitable problems that will compare with the secular literature in this field which is daily growing larger and larger.

At intervals of two or three years, courses of the kind to which I refer are regularly given in this University and Trinity College. Let us hope that the near future will see our representative colleges and our special schools of charity sending forth graduates equipped to do the exacting work of social service, with skill that shows understanding and practical mastery, and with consecration that shows divine grace and social sympathy united in this noble work.—*(From a paper read at the Third National Conference of Catholic Charities, 1914.)*

TWO LETTERS ON SOCIAL SERVICE.

EDITOR CATHOLIC CHARITIES REVIEW:

I read all of the articles in the April number, as I read all of the articles in every number of your magazine, with a great deal of interest, and I hope not without profit. I notice that you are exploiting social service which is considerably to the fore in these parts, and which I cannot help regarding as a good deal of a shibboleth, for, while it is shouted from the housetops, it seems to be not well defined. As I read your editorial, it occurred to me that you should change the title of your magazine to Catholic Social Service Review, and that the pastors might change the signs on the poor boxes so that they would read "For Social Service" instead of "For the Poor." As I write, it occurs to me that some of the brethren here would consider it so much more progressive, "donchu know," to say "for social service" than "for the poor."

It is very good to be sanguine, optimistic and progressive, and I am glad to see that you follow in the wake of Dr. Devine, though naturally from the difference in training, a long way behind. It is of course somewhat of a shock for Catholic young men and women to take up the work of charity as a profession, accustomed as they are, indeed taught as they are, to regard a work of charity purely as a voluntary task to be performed for their spiritual welfare, but of course it is possible in time to accustom them to regard it as a money making business first and as a spiritual affair afterwards.

The article by Rev. J. Elliot Ross, C.S.P., is altogether in line with what is advocated by his brethren of the cloth, C.S.P., within this jurisdiction. As it has been advocated here, the work of the voluntary charity worker, the lay worker, is obsolete. The day of the scientific charity worker has come and is to be hailed with joy. Not only that, but the charity worker of the volunteer species is to be condemned and voted a lunkhead, and, as Father Ross says, the beggar or applicant for relief is practically to be without help because he asks for

money or food. How many charitable Catholic priests who relieved the poor at their doors are put in a pillory by this dictum of Father Ross! How many members of the St. Vincent de Paul Society are voted to be simply stupid bores who must be enlightened by this twentieth century discovery of Social Service! I would place the judgment of one old time St. Vincent de Paul man on a charity case against the novice with a diploma from the school of sociology, and the good old veteran would give the better judgment. He would not care for the antecedents or the consequences to the third or fourth generation, but he would tell what to do with the family, and even what public agencies might be invoked to help, and that he would do without card index and without impaling the family on a pin and sticking it on a wall to be studied at leisure.

There are many other thoughts evoked by the April number of your magazine, for instance, the obvious fact that the so-called social worker may exist side by side with the volunteer, and then again, that it is not wise or proper that the St. Vincent de Paul Society, which has accumulated good name and money and other possessions because of its well known voluntary and disinterested service, should be forced to proceed according to the theories of loud mouthed inexperienced social workers. I make the last remark advisedly because the professional charity worker is never caught without his voice.

CONSERVATIVE.

New York City.

EDITOR CATHOLIC CHARITIES REVIEW:

Your timely editorial in CHARITIES REVIEW on "Social Work as a Profession," should receive attention, and might profitably be the subject of discussion. Miss Tucker clearly defines the reasons why Catholic social workers should be organized in a semi-religious body, and I feel sure the great majority of social workers echo her sentiments. As you point out, this is no innovation in the Church, Deaconesses being known in social service since the earliest days of Christianity. That other denomina-

tions have borrowed our social service systems is no reason why we should not revert to them.

It is generally conceded the services of lay social workers are a necessity of our time, as there is much work to be done outside of institutions; possibly if this work were well done so many institutions would not be necessary for the relief of distress. Nor is there any reason why the work of lay-workers should conflict with that of institutions, though some such fear is evidently held by many institutions that covertly or openly oppose lay social service.

You say such an organization must await a supply of trained social workers. With this opinion I venture to disagree, for the reason that there will never be any great number of social workers, such as you have in mind, under the present conditions. Why a certain amount of odium should be attached to social service as a means of gaining a livelihood it is difficult to understand, but is a fact, nevertheless. Not only is this prejudice confined to the lay body of Catholics; it is shared by clergy and religious in many cases. Add to this the fact that Catholic societies when they do employ a social worker, pay less than a living wage usually, and we can readily understand that a young lady casting around for a profession affording a means of livelihood will not train for social work, however much her inclinations may turn thereto. Then, too, there are many who have trained for social work, but who take up pleasanter and more remunerative positions in other fields.

You say further that non-sectarian societies minister to fifty per cent of Catholics; this is a modest estimate, as I know from experience; and you point out the desirability of having Catholic social workers employed by such organizations, saying that such bodies as a rule do not discriminate against Catholics. They may not discriminate against Catholics, but they do discriminate against social workers trained in Catholic colleges and training schools, while positions may be easily obtained by those trained in "Schools of Philanthropy;" and while there is much that is admirable

in the curriculum of these schools, their teachings are opposed to the fundamentals of Catholicism, and such ideas are absorbed only too often by their graduates.

An organization such as Miss Tucker outlines would do much in counteracting the prejudice that exists amongst Catholics in regard to social workers; it would raise the status of Catholic social service, and be instrumental in having the graduates of Catholic colleges recognized in undenominational organizations where their services would be productive of much good among the poor and lowly of our faith. It would make social service popular as a profession amongst the better class of Catholic women. It would enable the social worker to live a normal life; take away the fear of dismissal or ambition, which is sometimes placed above the ideals of social service. The religious features of such an organization would keep alive the supernatural motive and develop the true ideal of the social worker.

It is only fitting such an organization should have its genesis in the CATHOLIC CHARITIES REVIEW. It remains to foster the movement by a full and free discussion and by submitting tentative plans for the proposed organization, which I trust will become a reality at the next biennial Conference of Catholic Charities.

KATHERINE QUINLAN.

Camp Jesup, Ga.

THE SPIRIT OF RECONSTRUCTION.

"Thus it comes back to the amount of idealism which the democratic people bring to the new task. They depend for their deliverance from choice between unredeemed capitalism and revolutionary socialism upon the ability of the 'ideologists' to plan and to effect a redeeming transformation in the real world. And the richest source of the needed ideology is the Gospel of Jesus Christ. The western democracies have ahead of them a perfectly plain although an extremely difficult task. They have to stop dogmatizing about Christianity and to stop practicing it merely as a vehicle of personal salvation. They

have to begin the immediate application of it to the anarchy produced in their moral sanctuary by the existing distribution of industrial and political power. In its social aspect Christianity consists, first, in the repentant recognition by Christians of the sin of their past bondage to selfish preoccupations, and, secondly, in their redemption not by enforcing penalties for breaking the law but by active faith in the inexhaustible possibility of human deliverance and regeneration. The practice of such a belief in human nature will create the Great Society which can heal the wounds and repair the losses of the war. After their prolonged recent indulgence in the morality of taking a life for a life, the salvation of the western peoples can only come from a great outburst of humanism. They can no longer meet their needs with the rule of live and let live upon which liberal capitalism of the Victorian era prided itself. They must reach towards the peremptory gospel of human brotherhood which demands here and now that we live in order to enhance life."—*Herbert Croly.*

✱ ✱ ✱

Ethelbert Stewart, Director of the Investigation and Inspection service of the Department of Labor, has announced that a nation-wide inquiry into the prospective emigration of aliens to their own countries shows that 1,300,000 are preparing to leave. It is estimated that the average amount each one will carry with him is about \$3,000. The investigations were made in Chicago and the surrounding country, Detroit, Pittsburgh, Johnstown, Youngstown, Wilkes-Barre, Lawrence, Mass., and Bridgeport. It is said 15.04 per cent of the Poles here will return to their homes; Austro-Hungarians, 28.02; Russians, 35.70; Croatians, 21.75; Lithuanians, 9.72; Rumanians, 64.29; Italians and Greeks, 11; Serbs, 36.90; Slovaks, 34.50. Mr. Stewart said an effort would be made to fill the places of the outgoing aliens with negroes from the South. Just now the Inspection and Investigation Service, through the Division of Negro Economics, is able to deal intelligently with this question of Negro emigration from the South.

Social Questions

SOME MODERN PROGRAMMES OF CATHOLIC SOCIAL REFORM.

BY ROWLAND M. ESTCOURT, PH.D.¹

La question sociale et la question religieuse sont intimément liées, et elles constituent ensemble toute la question politique (Count Albert de Mun at St. Etienne, December 18, 1892).

IN old times religious social reform was the care of the prophets, the preachers or seers, those who could perceive the trend of current events. During the whole of the Christian era it has been the business of the Church. Modern social reform may be dated from the years following the Reformation of the sixteenth century, the plunder of the Church accompanying that event having accentuated the miseries of the poor.

Prior to the Reformation, as lay brothers, postulants, and such like, a number of persons were harbored by the monasteries. They were those who were unable to face the battle of life, timid natures formed for silence and peace, and also such as in these days we should term defectives. The result was a selection of the weak, assuring them a tranquil life while forbidding them to continue their species. The sturdier poor were relieved at the gates of the monastery; employment was found for them and they were encouraged to marry. With the same hand the Church met the economic difficulties of Malthus and satisfied eugenic demands.

"The monasteries were the founders of schools, authors of chronicles, teachers of agriculture, fairly indulgent landlords, and advocates of generous dealing towards the peasantry." The work-

ing day was one of eight hours. The artisan who is demanding at this time an eight-hour day is simply striving to recover what his ancestor enjoyed five centuries ago. The quality of work at that time was unquestionable. Employment was not precarious, being usually for a year at a time, allowing leisure on Sundays and holidays without deductions from pay. "During the period from 1260 to 1540 poverty was a distant risk in England."² "The fifteenth century and the first quarter of the sixteenth century were the golden age of the English laborer, if we are to interpret the wages which he earned by the cost of the necessities of life."³ Conditions were much the same throughout Europe. Catholic workmen's guilds were flourish-

³ "All the evidence we have points to the conclusion that in every field of industry and commercial enterprise, all the economies of magnitude and of combination are obtained long before the concern becomes a monopoly. There is not an industry of any importance in the United States in which all the advantages of bigness and concentration can not be made operative in concerns that control as low as twenty-five per cent of the total product" (J. A. Ryan, *Distributive Justice*, Macmillan, 1916, p. 277). The effect of the operations of the Church as employer would consequently have produced precisely the result indicated as being most advantageous. Its carefully regulated competition with private enterprise made impossible monopoly as we know it today. The community reaped all the advantages of large production, combined with those of competitive production and distribution, while the laborer was assured of a decent living through the standard set by the Church in affording employment to all who would otherwise have been unemployed.

¹Newman Hall Prize Essay, University of California, 1918.

²J. E. T. Rogers, *Six Centuries of Work and Wages*, 6th Edn., Swan Sonnenschein, London, 1901, p. 542.

³J. E. T. Rogers, *Industrial and Commercial History of England*, 3rd Edn., Fisher Unwin, London, 1898, p. 10.

ing, and the Church held sufficient land and capital to constitute an important factor in production.⁶

The old social order rested on the fundamental principle that all property should be as a part of the common fortune of the nation, granted for private enjoyment in exchange for services rendered to the community. All possession of property constituted a function entailing certain rights and duties. With the degeneration of old institutions the sentiment of rights overruled that of duties, transforming the social patrimony of the nation into private property which the individual may use and abuse at pleasure. This latter phase is so strongly intrenched in some minds that although the war conditions have made imperative a return to the earlier conception, the Food Administrator of Chicago recently so far mistook his function as to approve the feeding of milk to hogs instead of supplying the infants of the city. "It is their milk, and they can do what they like with it,"⁷ whereas it was precisely to correct that impression that the administrator was appointed.

The unbridled oppression of the propertyless has forced on the western world the gravest problem of civilization, failure to solve which has ever been the cause of the downfall of empires. Luther opposed all assertion of economic rights on the part of the laboring classes and strove to despoil the clergy for the benefit of the bourgeoisie. "Ecclesiastical property was secularized, convents were abolished, the Church was stripped of the immense patrimony she possessed. The source from which alms flowed to the indigent was destroyed, and the assistance of the poor ceased entirely to form part of the attributes of the Church."⁸ Melancthon sided still more with the propertied classes. At the present day, many Catholic reformers would have the Church become the absolute arbiter in the struggle between capitalists and laborers. Meanwhile the

Protestants stand aloof, with the result of practically representing the interests of the former class. Thus the old economic activities of the Church have been precipitated into the political arena. "The aim of the Catholic social movement is to reestablish in the laws and to restore to customs the principles of Christianity, in order that justice may reign and the weak be protected."⁹

One would expect to find modern programmes of Catholic social reform most prevalent in those countries where the Catholic Church is still the state religion. Except in the case of Austria, this is not so. Owing to the necessary requirement of the Vatican that Italian Catholics shall hold themselves apart from political movements, little has been accomplished in the name of Catholicism toward the solution of the social question in Italy. In 1885, Father Curci published a book in which he accepted generally the programme adopted in other countries with a view to similar action in Italy. He regarded the position of workmen of the present day as worse than slavery, advocated the minimum wage and a limit to the interest on capital. Monsignor Bonomelli, Bishop of Cremona, unsuccessfully advocated conciliation between the Church and the Italian State as a preliminary to action similar to that taken elsewhere. Cardinal Capecelatro, Archbishop of Capua, published his view that "although inequalities of fortune cannot be entirely eliminated, yet it is possible that gradually through religion, moral and sacred science, they may be diminished to such a point, that through the action of Christianity and the science derived from it, the distances between capitalists and workmen, proprietors and agricultural laborers, may be reduced until we reach a point no intellect can as yet foresee."⁹ The admission that the end cannot be seen is peculiarly in accordance with the attitude of the Church, which refuses to formulate a goal, yet sanctions each step that can be shown to be in accordance with the Gospel. The Cardinal considered increased leisure a primary need in

⁶ *Six Centuries of Work and Wages*, op cit., p. 326.

⁷ United Press Report, February 18, 1918.

⁸ U. Mazzola, *L'assicurazione degli operai nella scienza e nella legislazione germanica*, p. 33.

⁹ L. Gregoire, *Le pape les Catholiques, et la question sociale*, p. 4.

⁹ *La Campania sacra*, p. 361.

order to arrive at correct conclusions. The true end of man's increased control over natural forces is not increased profits to the few, but increased leisure for the many, leisure that under proper direction will be used for the furtherance of higher life. "It is the great function of the Church to be the home of men's finer feelings, of their unexpressed aspirations, of their vague searchings after something which they could not compass."¹⁰

Among Catholic laymen in Italy, Senator Rossi should be mentioned. His wool manufactory at Schio provided employment for eight thousand people. He built an infant school to accommodate five hundred, initiated provident institutions, and generally improved the condition of the workers by building excellent dwellings of which they become the proprietors.

In Spain we find the Archbishop of Madrid promoting workmen's clubs in the dioceses of Tolosa and Valencia, together with savings banks and loan societies. Canon Hitzze's book *Die Sociale Frage* has also been translated into Spanish, and the revival of the guild system has met with some favor. Little else has been done. Italy and Spain practically stand apart from other Christian countries in the matter of Catholic social reform.

The movement has made most progress in countries where Catholics have to defend their faith and principles against the expansion of Protestantism. There the struggle has strengthened the power of the Church and has accustomed the clergy to the practical discussion of social problems. "While the bourgeoisie is eaten away by skepticism and has no longer faith even in those liberal institutions from which it sprung, while the wealthy and cultured upper classes fall away from religion, the Church feels ever more imperiously the necessity of returning whence it came to the people . . . The economist and the statist see clearly the evils that afflict our social organism, but they also know that the revolutionary therapeutic is but a poor, vain set of phrases. The people

do not understand the language of the economists, and seeing only the apparent causes of evil that galls them, have no faith in the science. On the contrary, the Church addresses the people in a language they understand . . . If the Catholics would reform society in the name of God, they do not for that reason mean to reform it less radically or less profoundly."¹¹

The countries demanding particular attention are Germany, Austria, Switzerland, France, the United Kingdom and the United States of America. Almost in the order named has the spirit of the movement passed through the Christian lands of the earth, gaining in strength as it has spread from one to the other, until there are signs that lead one to expect its greatest development in the country last named. And this is not strange. For to this country can be traced the germ of the movement, so that from the place whence it set out, to that shall it return, completing the circle of the Christian world.

While responsible for many of the evils of the modern industrial system, the Reformation of the sixteenth century was also the indirect cause of a widely different event—the migration of the Pilgrim Fathers to this country. Such apparently divergent results were presently combined to produce a step of Catholic social reform through as wild a romance as any recorded, through

A human life, as strange,
As full of wild and wondrous change,
As any that the wandering tribes require,
Stretched on the desert round their evening
fire.

In 1753, twelve miles from Boston, Massachusetts, was born Benjamin Thompson, a direct descendant of those who sailed in the *Mayflower*. He was driven from this country, went to England, thence to the continent of Europe, and eventually became a Count of the Holy Roman Empire, commander-in-chief of the army and prime minister of Bavaria. In that position he recognized the futility of punishing the propertyless for the consequences of their poverty. He instituted the system of social reform that has since been so extensively

¹⁰ M. Creighton, *Saint Edward the Confessor, Historical Lectures*, p. 260.

¹¹ F. S. Nitti, *Catholic Socialism*, pp. 390, 392.

developed by the Catholic Church in Germany. The wonder is not in the man, but in the successive steps by which he was taken from Puritan surroundings in New England to a Catholic country and there utilized to atone in some measure for the economic errors that had been incorporated with the event responsible for his New England ancestry.¹² The careers of Joseph and David are not more wonderful records of divine interposition.¹²

Immediately following came the State Edicts of Frederick II. of Prussia. In these were recognized the duty of the State to provide work for the unemployed, to create provident institutions, and generally to protect the weak, thus again imposing upon the State the duty of undertaking what was formerly accomplished by the Church in a different and more reverent spirit.

With the advent of the industrial era, the whole condition of affairs acquired such a changed aspect as to cloud the issue and make it difficult to arrive at any certainty as to the existence of a social question. Statistics revealed an exceptional growth of aggregate wealth and volume of trade, from which the "average" income and gain could be calculated, giving the surface impression of all-round improvement. The falsity of such methods of reasoning gradually became apparent, and the Revolutions of 1848 brought the matter home to all thinking persons in a manner not admitting of doubt. Modern Catholic social reform may therefore be said to date from 1848.

Programmes of Catholic social reform have not proceeded, as might have been expected, by gentle accretions, each succeeding congress adding or eliminating an item. On the contrary, some early programmes advanced very far, while some later ones have not aimed beyond the mildest efforts of the opening days of the work, mere palliatives. Roughly divided, there are two classes of programmes: the first hopes to improve the conditions of the workers regardless of the ultimate cause of those conditions; the second lays the axe to the root of

the tree, dealing with society as a whole and treating the condition of the workers as a necessary consequence of the present organization of society. In one state or another, nearly every item of the first class has already been incorporated in the civil law, and we can trace the work of the Church in procuring this result. As regards the second class, the war has hurried fulfillment forward many years. Our interest lies in the support being given by the Church to the legislation rapidly springing up everywhere in favor of programmes already promulgated. Beyond this we cannot see at present, but the Church recognizes no finality. "Sense knows not; faith knows not, only that it is from God and to God."

As an organized movement modern Catholic social reform may be traced to the Congress of Mayence, October 4, 1848, the direct outcome of the revolutions. At this congress, Archbishop Ketteler asked to be allowed "to suggest a task for the immediate future, the task of religion in regard to social conditions To the Catholic Church is reserved the definitive solution of the social question."¹³ But we must not forget that two years previously, impelled by premonitions of the gathering storm, Francis Huet anticipated most of the modern programmes, in his book *Le Regne social du Chretienisme*. Also since 1847, Catholic workingmen's clubs (a development of those instituted by Count Rumford) had been promoted by Father Kolping. When Ignatius Dollinger, in 1863, recommended the Catholic associations to take up the social question in Germany he appealed to these clubs. Each *Gesellenverein* had its meeting room, an inn, and a hospice where the members who happened to be strangers to the city were sure of finding aid and hospitality. A priest was at the head, and the managing committee was composed of workingmen. When Father Kolping died, in 1865, there were four hundred of these clubs in Germany; at the end of the century there were double that number. On such material Ketteler laid the foundations of the great movement so intimately asso-

¹² Cf. Count Rumford: *How He Banished Beggary from Bavaria*, by T. L. Nichols.

¹³ G. Metlake, *Christian Social Reform*, p. 26.

ciated with his life. In 1864 he published his book *Die Arbeiterfrage und das Christentum*. In the light of his experience he felt bound, as a bishop and a Christian, to take an interest in the social question, and he vowed to devote himself to the cause of the poor, the weak, and the unfortunate. The book was widely read, but did not produce practical results until 1868, when a first meeting of Catholic societies was held at Crefeld in Prussia. Another meeting was held in the following year and also a congress of bishops at Fulda, at which it was resolved that "the social question affects all Europe . . . The workman is merely a ware, a live machine, yet all the while he is being taught to consider himself as something more than a machine. The Church must hasten to the rescue." The following programme was agreed to:

1. Provide against misery and want.
2. Root out vice.
3. Moral and intellectual improvement.
4. Organize labor and wages so as to improve the workman's condition.
5. Encourage workmen to love their homes.
6. Favor thrift.
7. Promote harmony among factory people.
8. Maintain cordial relations between employers and workmen.
9. Alternate agricultural with industrial labor.
10. Protect morals of working girls.
11. Enable mothers and married women to attend domestic duties.
12. Prohibit labor of young children.
13. Limit working hours of growing youths.
14. Separate sexes in workshops.
15. Close unhealthy workshops.
16. Limit general hours of labor.
17. Sunday rest.
18. Indemnities to sick and injured workmen.
19. Guarantees to trades unions.
20. State control to enforce provisions.

The above programme is in the main the model for most subsequent programmes of the palliative class. Coöperative production and distribution formed an intermediate step to the later programmes. Ketteler saw the need for coöperative enterprise. It has been said that he differed from his disciples, Canons Moufang and Hitze, in relying on voluntary contributions for the needful capital, yet an intention to claim state

aid on the most equitable grounds is evidenced by his remark: "It would be a kind of atonement for the spoilation of the Church if the secularized property were converted into a poor-fund by the State."

Count Losewitz, a convert to Catholicism, published in the *Mouvement Social* a number of articles dealing with the subject. "We seem to forget," said he, "that for several centuries back the Christian social order has ceased to exist, and that the principles of paganism, upon which slavery and an abnormal condition of labor were founded, now effectually govern the public life of modern society. Labor is fully as despised and proscribed in our day as ever it was in ancient pagan society, and slavery does very often exist in actual reality on account of the absolute dependence in which labor stands with regard to capital." "We must strive," he says in another place, "to restore to our public and social institutions their former Christian character, raising up on the ruins of our present pagan legislation another and a better, which may merit being called the faithful follower of the canon law."

From these discussions and programmes came the German social legislation of recent years. Workmen's associations have prospered, but the coöperative productive societies outlined by Ketteler have not yet proved so successful in Germany, although elsewhere the case is otherwise in this respect. The business done by department stores in the United States is in Europe largely in the hands of coöperative societies, where, for a generation past, the tendency has been to eliminate the middleman. Productive coöperation has succeeded in the United Kingdom, but it forms no part of a religious programme. On the other hand it does so in Belgium, where the bread supply of several large cities is in the hands of the municipality. There also, while other items of Catholic social reform have not advanced, all forms of coöperation prosper, land is widely distributed in small holdings and the nationalized railways have a maximum fare of one cent a mile.

An important association of Catholic employers was formed under Franz

Brandts, with Abbé Hitze as general secretary. Setting aside all political bias, it coöperates on the ground of Christianity for the improvement of the condition of the working classes. It added to the Fulda programme by demanding improvement of workmen's dwellings, the establishment of institutions for the relief of the sick and aged, savings banks and coöperative distributive societies, insurance against sickness and accident, and precautions for safety of workers. Most of these items have become law in Germany and have been since copied in other countries. The congress at Olten, in Switzerland, in 1890, adopted many items of all previous programmes, with the addition of home supervision of industrial labor of children.

In France the most active association for Catholic social reform is the *Oeuvre des cercles catholiques d'ouvriers*. It was inspired and led by Count Albert de Mun. The association divides France into seven large zones with a committee for each zone. Each committee has four sections: propaganda, foundation and condition of clubs, finance, education. The governing committee is autocratic. Each association has its own chapel, recreation hall, offices for administration, and library. The undertaking is practically a revival of the mediæval guild system, with the added requirement that the guild be hierarchical, associated and a craft guild, embracing within its functions all the duties and wants of the household. In 1885 there already existed fifty committees and over one hundred clubs in the association, which has an organ of its own known as *La Corporation*. De Mun supported the views of the association in parliament with eloquence and ability. He could see no other way of salvation than a return to the economic régime of the Middle Ages. This view was also held by others and approved by Pope Leo XIII. "Workmen's associations should be so organized and governed as to furnish the best and most suitable means for attaining what is aimed at—that is to say for helping each individual member to better his condition in body, mind, and property . . . Among the purposes of a society should

be to try to arrange for a continuous supply of work at all times and seasons; and to create a fund from which members may be helped in their necessities, not only in cases of accident, but also in sickness, old age, and misfortune."¹⁴

In 1885 De Mun traced out the leading features of the programme of the Catholic Social party in France.

1. Compulsory Sunday rest.
2. No night work for women, and the gradual suppression of female labor and of work by children of both sexes.
3. Protective laws against accidents, sickness, involuntary strikes and inability for work resulting from old age.
4. Corporative organization according to encyclical letter *Humanum genus* to protect under tutelage of religion the interests of labor and the morals of the laboring classes.¹⁵

De Mun held that the proper working of universal suffrage calls for a degree of education only compatible with a certain amount of ease and comfort. Hence the demand for the reduction of the hours of labor is perfectly legitimate.¹⁶

The most important association for Catholic social reform in Belgium is the *Boerenbund*. Its objects are to

1. Defend religious, moral, and material interests of the peasants.
2. Improve agricultural legislation.
3. Coöperatively organize agriculture.

Five hundred and six local associations were affiliated in 1908. These concern themselves with coöperative purchases of manures and feeding stuffs, the organization of agricultural credit, mutual insurance against all kinds of ills, development of coöperative dairies.¹⁷

The Belgian government appears to be willing to abandon to the care of the Church the duties of the State with regard to indoor relief, hospitals, asylums, deaf and dumb and blind institutions, and similar work. How far its cost should be left to the generosity of the faithful depends on the extent of Church property. Wherever that has been alienated by the State, the State should finance the undertakings. The Catholics of

¹⁴ Encyclical letter, May 15, 1891, pars. 61, 62.

¹⁵ *Mouvement Social*, December, 1885, p. 666.

¹⁶ *Mouvement Social*, June 15, 1890, p. 715.

¹⁷ B. S. Rowntree, *Land and Labour in Belgium*. Macmillan, 1912, p. 233.

Belgium, with a majority in the government, have limited their legislative activities to laws against drunkenness and the sequestration of wages; mild palliatives that effect nothing in the real solution of the social question. They have obtained laws establishing a ministry of labor, providing for workmen's dwellings and for the protection of the labor of women and children, none of which can compare with the laws on those subjects in Germany and Switzerland. At the general congress at Malines on March 5, 1896, the only item indicating a forward move was Article IX. favoring clubs for social study. This backwardness of Belgium was realized by Cardinal Manning when writing to the Bishop of Liège. "It is not possible to fix the number of hours of labor necessary for a man or woman every day until it has been determined how many hours a man should daily devote to his own person, and the time necessary for a woman to attend to the duties of domestic life. To make labor and wage pass before the necessities of human life means the destruction of that order established by God and nature, and the ruin of human society in its original principle. The economy of industry is governed by the supreme moral law that determines, limits, and controls all its operations. Eight hours labor is more than enough for miners, and ten more than enough for other employments. Rest on Sundays, prohibition of laborious and unwholesome occupations to girls and youths, limitation of work for children under age and women. But all this can give scanty results till profit and wages have been regulated and free contracts between capital and labor controlled. All free contracts should be subjected to periodical revision in order to maintain them in equilibrium."¹⁸

The concluding remark indicates a perception of the vital defect of the enactment of a minimum wage merely in terms of money. It should be a *real* wage determined by prices, and revised on every change of prices.¹⁹

¹⁸ *Gazette de Liège*, September 8, 1890.

¹⁹ "If the State fixes a minimum wage it may some day decide to fix a maximum" (J. A. Ryan, *Distributive Justice*, p. 420). If \$75,000 is a sufficient income for the President of the

The Catholic Democratic League of Holland assembled at Rotterdam in June, 1893, founded its programme on the Encyclical of Pope Leo XIII., *de Conditione Opificum* requiring that "the worker shall not be treated as a machine, that he shall enjoy family life, his home respected, his wife not enslaved by factory work but resting as the angel of the house. Neither his strength nor the strength of his children exhausted by excessive labor." To effect these results the League adopted most of the provisions of the programmes previously set out and the inclusive programme was definitely adopted at a general meeting at Utrecht in May, 1897.

The congress of Rheims went slightly further, demanding the legal recognition of trades unions and their right to hold property; the protection of small tradesmen and dealers against monopolies; the insertion in contracts for public works of the minimum wage, Sunday rest, insurance against accidents, and the hours of work; constitution of chambers of industry, and national proportional representation in parliament. The programme contained no indication as to the methods of protection against monopolies, but the fact of the demand is evidence of a step forward.

(TO BE CONCLUDED.)

* * *

One of the burning questions in Bohemia is that of the settlement of the land problem. The greater part of the land is in the hands of large land owners. One of the earliest acts of the new Government of Bohemia was the appointment of a special commission to draw up recommendations for land reform. This commission has now presented its report in favor of the compulsory expropriation of land owners. The report recommends that no land owners shall be allowed to retain possession of more than 250 hectares, and that all this land property over and above this limit shall be bought by the State at a price fixed by the Government.

United States, it is sufficient income for the president of any undertaking within the domain of the United States. *A fortiori* it is sufficient for the income of any citizen, however employed.

Societies and Institutions

THE CATHOLIC SOCIAL GUILD AND ITS PROGRAMME.

BY HENRY SOMERVILLE.

THAVE undertaken to write of the programme of the Catholic Social Guild during the period of reconstruction in England. It is with the utmost reluctance that I use the word "reconstruction" which has been so fearfully overworked that all life and meaning have gone out of it. "Reconstruction is in the air," said a speaker the other day. "That's just where it is," observed one of the listeners. What we are thinking of now in England is not reconstruction, but our chances of staying off greater destruction than even the war has caused. We are still borrowing daily to meet current liabilities. Peace is only a little less expensive than war. We are paying three times as much for our coal as we were before the war, and at least twice as much in railway fares in addition to paying taxes to meet a deficit of ninety million pounds which arises on the railway under Government control. Yet the owners and railway men are asking for more, and they will get more because there is nothing the country can less afford at the moment than coal and railway strikes.

What are the problems before us? Not low wages, as was the case before the war, because now labor is well able to look after itself, especially labor in vital national services, like mines and railways.

Unemployment is a problem. Over a million persons are drawing unemployment "donations" from the State, and there are other unemployed not drawing donations. The donation policy is entirely uneconomic but it allays unrest, and that is the chief consideration for the moment with the Government.

Housing is a problem that seems

hardly soluble. There is a house famine everywhere, in the country as well as in the towns, due mainly to the fact that there has been practically no building for four years, and now costs of building have quadrupled. If rents were permitted to rise in accordance with the law of supply and demand they would be enormous now, but legislation has prevented that.

There are all the problems connected with the demobilization of some five million men. These problems need not be specified.

What is the Catholic Social Guild going to do to direct the solution of these problems on Christian lines? It is going to educate. Chiefly by means of study clubs, and also by means of literature and lectures, the Guild will strive to impress sound ethical principles on the national mind. Ethical principles are not mere abstractions; they are economic as well as ethical. No principle which is sound ethics is unsound economics. Therefore, we may say that the Guild will endeavor to propagate sound economic principles. For example, the Guild will combat the theory of class war. I venture to say that the theory of class war is the supreme social danger in England that the Guild has to fight. Our efforts to bring about a reconciliation of classes will be the chief Catholic contribution to "reconstruction." I believe that only Catholic social propaganda has any chance of achieving this object, not only because Catholic social doctrine is the only consistent alternative to Socialism, but because the Catholic Church is the only non-labor organization that has any influence with any section of the working class. This is a strong statement to make, but I believe

it to be absolutely true. Of course, I claim for the Church influence only with a section of the workers, the Catholic section. But this is remarkable enough, in view of the fact that no Protestant Church has any influence with Protestant workmen, nor has the press any influence in labor questions, and the political parties are quite impotent. Every institution, except the Catholic Church, that spoke to the workers of moderation would be suspected of speaking for capitalistic reasons. Only the Catholic Church retains the trust of its working class members. The antagonism and mistrust between capital and labor now amounts to a mania in this country. Until this horrible state of things is remedied, all particular measures of reconstruction can do little or nothing to bring about social peace and prosperity.

How will the Catholic Social Guild act? We have a message for the whole nation, but unfortunately it is little good our addressing the nation directly. Our policy is to train Catholic men and women in every locality so that they may be leaders in social action and thought. If they are so trained they will exert their influence in all social agencies open to them, in labor unions, coöperative societies, civic improvement associations, and in political action. The training will be done mainly by means of social study circles. As we have not teachers available, the method of the study circle is a method of self-teaching. A specified text-book is taken by the students. For the first year the text may be Parkinson's *Primer of Social Science*, for the second year Devas' *Political Economy* or Dr. Ryan's *A Living Wage*. The Guild provides for circles a good selection of first-year and more advanced courses, but the text-books I have mentioned will be sufficient to illustrate the nature of the studies. The study club method has justified itself because it has in many cases given us local leaders. When we have good study clubs everywhere we shall have capable leaders everywhere; we shall have in every parish an élite, and there lies our chief hope of directing "reconstruction" on Christian lines.

London, England.

THE XAVIER BRAILLE PUBLICATION SOCIETY FOR THE BLIND.

Educators and workers for the blind have for years been endeavoring to secure the adoption of a uniform system of embossed type for use among the English speaking blind throughout the world, and a system, to be known as Revised Braille Grade One and a Half, has at last been agreed upon by the leading associations of instructors' and workers for the blind in this country. The schools and printing establishments are arranging for the speedy introduction of this new system, which it is expected will in course of time supplant the other types now in use. Our Catholic literature is now printed in New York Point by the Xavier Free Publication Society for the Blind and the American Braille by the Xavier Braille Publication Society for the Blind, but all desire to coöperate with the movement toward uniformity, and it seems that this can be done by one society more easily than by two, especially if only one type is to be used in the future. The Xavier Free Publication Society for the Blind has, therefore, consented to assume the entire burden for printing Catholic literature on and after January 1, 1919. The plan proposed by the Uniform Type Commission is to introduce Revised Braille Grade One and a Half gradually into the schools, beginning with the lower grades, so it seems probable that all books now printed will continue to circulate, and that the present system of type will be used at least for magazine purposes for some years to come, but that new books will generally, if not entirely, be printed in the new system. The Xavier Braille Publication Society for the Blind will remain in the work, but will direct its efforts more especially to the educational and other needs of the Catholic blind of the City of Chicago and State of Illinois, and cannot, therefore, expect to retain the generous measure of support it has hitherto received from friends throughout the country, but it shall hope to preserve a special claim upon the charity of those within the State of Illinois. The books and other publications of the Xavier Free Publica-

tion Society for the Blind will, however, be intended for the benefit and use of residents of Chicago and Illinois as much as for those of any other part of the country, and it is hoped that all will accord to that society the liberal support it so much deserves. The work of the Xavier Free Publication Society for the Blind is conducted under the personal direction and supervision of Father Joseph M. Stadelman, S.J., and no better guarantee of the high grade and excellent character of its publications can be given. Subscriptions to the Xavier Free Publication Society for the Blind should be addressed to 136 West 97th Street, New York City, N. Y.

POPE BENEDICT ON THE WORKING CLASSES.

"And the working classes, who form such an important part of society—do they not deserve special attention on the part of all who are trying to promote its interests? They deserve it for their own sakes alone, and on account of the trickery practised on them by false friends. The workingman cannot be ignorant that the Church has always looked on him with special affection. In our days a Pontiff of glorious memory took up the cause of the workingman and upheld his just claims. But it would be a great mistake to think that, with the death of Leo XIII., there was an end of the protection of the working classes by the Church. Our immediate Predecessor proclaimed its continuance in solemn documents; and we gladly take the occasion given us by this great assembly of Catholics to declare that the Encyclical, *'Rerum Novarum,'* maintains to-day all its old strength, because it expresses today, too, the maternal benevolence and the watchful care of the Church for the working classes.

"We turn then to the promoters of Catholic Action, who have listened to our call to work with us, and with the keenest interest we exhort them to turn their special attention, their special care, towards the working classes. This is not the time to descend to details or to treat the question of professional unions or Christian syndicates; it is enough, beloved children, to know that both organ-

izers and organized are close to the heart of the Pope."

THE KETTELER AND KASPAR INDUSTRIAL SCHOOLS.

Each child at its admission must be examined by our medical superintendent Dr. M. Luken. He also conducts periodical examinations of all the children, and of these and the initial examination, records are kept. The same is done by our dentists, Dr. Pellage and Dr. Blair. Two trained nurses are stationed in the institution. Through their watchful care and the regular examinations by the physician and the dentists, defects are easily detected and remedied by immediate treatment. Thus much sickness has been prevented and an excellent health record maintained.

STATISTICS OF KETTELER SCHOOL.

Boys present January 1, 1918.....	417
Admitted during the year.....	130
Taken care of during the year.....	547
Returned to relatives.....	146
Deaths	4
	150
Boys present December 31, 1918.....	397
Of these there were:	
In the Baby House.....	44
Attending School	310
Manual Training Class.....	43
	397
In positions	1
Total number under guardianship.....	398

STATISTICS OF KASPAR SCHOOL.

Girls present January 1, 1918.....	335
Admitted during the year.....	102
Taken care of during the year.....	437
Returned to relatives.....	110
Deaths	3
	113
Girls present December 31, 1918.....	324
Of these there were:	
In the Baby House.....	43
Attending School	241
Industrial Training Class	40
Total number under guardianship.....	324

* * *

A School of Social Work has been organized at Duquesne University, with John O'Connor, Jr., as director. It has reprinted the editorial on "Social Serv-

ice as a Profession," from the April number of the REVIEW. Copies will be furnished gratis to anyone who applies for them to the Director, School of Social Work, Vandergrift Building, Pittsburgh, Pa.

A CATHOLIC CHILD WELFARE LEAGUE IN LOS ANGELES.

At a meeting of two hundred Catholic women in Los Angeles recently, Rt. Rev. Bishop Cartwell pointed out that hundreds of little children were in need of care, that there were hundreds passing through the courts each year, that non-Catholics had organizations such as the Juvenile Protective Association, the Native Sons and Daughters, The Children's Home Society, all doing excellent work in their own way, yet not fitted to care for the interests of the Catholic children. Why should non-Catholic organizations take care of the interests of Catholic children? What work could be more glorious or becoming a Catholic woman than the care of little children, unable to care for themselves, and saving them to the Catholic faith to grow up to be good men and women? The Right Rev. Bishop spoke of the wonderful work done by the Catholic Humane Bureau of San Francisco. This society has continually under its care more than a thousand children whom it has placed in homes, or superintended in other ways. The Bishop asked those present to form an organization along similar lines.

Steps were immediately taken to do this. Rev. W. E. Corr further explained the nature of the contemplated organization. Its object will be to supply funds which will be spent in finding homes and placing out those children who do not come within the scope of institutional care. There will also be established a system of supervision of these children and the homes where they are placed. The society will be prepared to furnish to any child in need the expert personal service of trained agents whose duty it will be to see that all the child's rights are protected. It will look after all those children placed under its care by the courts, placing them in suitable homes, or supervising

those placed on probation by the courts. It will also have a staff of physicians upon which it may call to attend children in need of medical treatment. It will, through its agents, protect the children against moral neglect of parents or guardians, against physical cruelty, non-support, or illegal employment. In fact, an endeavor will be made to cover every phase of child welfare. Those members of the league who have the time and inclination will be asked to volunteer their services, as visitors and supervisors of the homes of children under its care.

General membership in the League will cost ten dollars annually, or one dollar a month. Announcement was made at the meeting that several women had already agreed to become founders of the society, and had agreed to pay annually one hundred dollars toward the support of the organization. Fifteen others, attending the meeting, volunteered to become founders. One hundred and fifty have already subscribed as members of the organization.

THE MINNEAPOLIS LEAGUE OF CATHOLIC WOMEN.

Under the auspices of the Settlement Department of the League, a series of lectures on Americanization was given in the months of July and August, as follows:

July 28: "The Spirit of Americanization," Dr. A. E. Jenks, of the University of Minnesota; "The Use of Volunteers," Miss Bertha W. Clark, of the University of Minnesota.

August 4: "Citizenship Schools and Methods of Naturalization," W. R. Ball; "Practical Americanization Work With Some Immigrant Groups of Minneapolis," Miss Mary L. Martin and Miss Katherine M. Kohler.

August 11: "Library Methods," Miss Gratia Countryman, chief librarian, Minneapolis Public Library; "The Viewpoint of a Foreign Born Race Leader," Rev. Father J. A. Kern, pastor of the Italian Church of Our Lady of Mt. Carmel.

August 18: "The Roberts Method of Teaching English," Dr. Alfred E. Koenig, Secretary of the Minneapolis

Council of Americanization; topic to be announced later, Rev. Father T. E. Cullen, St. Mary's Pro-cathedral.

August 25: "Uniting Americanization Efforts in a Community," Pierce Atwater, Secretary of the Americanization Committee of the Civic and Commerce Association; topic to be announced later, W. D. Dwyer, general counsel of the Twin City Rapid Transit Company.

THE GUILD OF CATHOLIC WOMEN OF ST. PAUL.

During the winter of 1918-1919, the Arts and Letters Department of the Guild presented a course of five lectures. The topics and lecturers were: "Cultivating a Taste for True Literature," Rev. Dr. Charles F. McGinnis; "Dramatists as Playwrights," Rev. Francis S. Burns; "The Church as Patron of Arts and Letters," Rev. T. E. Cullen; "Christian Art," Rev. Lawrence F. Ryan; "Catholic Traditional Art," Most Rev. Austin Dowling. The officers of this department are: Mrs. John M. Byrnes, Chairman; Mrs. W. J. O'Toole, Vice-Chairman; Mrs. W. G. McCann, Recording Secretary; Mrs. Nellie Burke, Treasurer.

CONFERENCE ON ILLEGITIMACY.

The second annual meeting of the Inter-City Conference on Illegitimacy was held in Atlantic City, June 5, 1919. Those in attendance represented twenty-five cities in fourteen States, and two Canadian provinces.

According to the statement adopted by the Conference, the purpose of the organization is "to promote through local organizations a nation-wide movement for the study of the underlying causes of illegitimacy and, especially to direct attention to the practical aspects of treatment—social, legal, and economic."

The work during the coming year will be directed definitely toward the organization of local conferences or groups for the study of methods of social treatment and the securing of legislative measures for the protection of children born out of wedlock. The following officers were elected for the coming

year: President, Miss Emma O. Lundberg, Washington, D. C.; Vice-President, Mrs. Frank D. Watson, Haverford, Pa.; Secretary and Treasurer, Miss A. Madorah Donahue, McCoy Hall, Baltimore, Md.

* * *

A remarkable variation is shown in the prices per bushel guaranteed by the various governments to producers of wheat for the years 1918 and 1919. They vary from Australia at \$1.14 to Italy at \$4.33. Striking contrasts are frequently shown between neighboring countries. Great Britain, for instance, has established \$2.28 and France \$3.94. Spain and Morocco are \$1.58 and \$3.96, respectively.

* * *

The information and education service of the Department of Labor says that a sufficient number of replies have been received to the circular recently sent out to indicate a very large sentiment that there will not be any immediate reduction in prices, and that the decline will be very gradual. It is stated that this opinion is current among business men of all classes and in all parts of the country.

* * *

The British coal output for the first twenty weeks of the year was at the rate of 242,000,000 tons, compared with 287,000,000 tons in 1913. This means that exports must be cut down and restrictions maintained on home consumption. The average output per miner is decreasing, averaging 16.8 tons a month, compared with 19.8 in 1913.

* * *

Brother Joseph Dutton, who succeeded Father Damien, the martyr, at the leper settlement on Molokai, has refused to accept a pension from the Hawaiian territory. A bill in the legislature to give him \$50.00 a month for life has been tabled at his request. Brother Dutton said he was in good health, and wanted no reward for his work among the lepers. He has not been off the island of Molokai for thirty-three years and has contributed \$10,000.00 of his own money for relief work.



THE ANNUAL MEETINGS OF THE SOCIETY.

THE Annual Meetings of the Superior Council of the United States and the Society at large will be held in Detroit, Michigan, during the four days beginning October 16, 1919.

The value of these Annual Meetings to the members of the Society has been made very manifest during the past few years, and the plan which calls for a different place of meeting bi-ennially results in an enlivening of Vincentian interest. The locality visited has an awakened spirit after these conferences, increasing zeal, enlarging membership, arousing sympathy and broadening activities. These facts should make the members of the Society enthusiastic concerning the possibilities of these gatherings. It certainly seems reasonable to expect that every section of the country should send one or more representatives to attend these meetings. Aside, however, from this locality aspect is the great personal gain for each Vincentian in attendance flowing from the consideration of carefully prepared papers on vital topics, the discussions thereon, the exchange of opinions and experiences, and the pleasures of personal social contact. Our Brother Vincentians in Detroit, in extending the invitation to have these meetings and conferences in their city this fall were moved, first by the desire to have this healthy reaction which will be of benefit, not only to themselves, but to the Catholics and non-Catholics severally of their community, but also by a desire to extend courtesies and attentions to their Fellow-Vincentians from the various sections of our country.

The city of Detroit is splendidly located and offers attractions certain to appeal to the visiting Vincentians, while

the hospitable character of our co-workers in that city should cause all who intend to be present at our meetings to look forward to them with interest and pleasure.

The programme which has been carefully mapped out by the special committee of the Superior Council is an excellent one and reflects the recommendations of many members from various parts of the country.

It is as follows:

ANNUAL MEETINGS
of the
SOCIETY OF ST. VINCENT DE PAUL
Under the Auspices of the
SUPERIOR COUNCIL OF THE
UNITED STATES
DETROIT — MICHIGAN
OCTOBER 16-19, 1919

THURSDAY, OCTOBER 16, 1919
PUBLIC MEETING—8 O'CLOCK P.M.

Honorary Chairman
Rt. Rev. M. J. Gallagher, D.D.
Bishop of Detroit

Chairman
James F. Murphy, President Particular
Council of Detroit.

Programme
Opening Prayer.
Address: By the Chairman, James F. Murphy.
Address: The Mayor or other public official of Detroit.
Address: Response to Mayor, Richard C. Gannon. President Metropolitan Central Council of Chicago.
Address: George J. Gillespie, President Superior Council.
Address: His Lordship Rt. Rev. Bishop Gallagher.
Closing Prayer.

Friday, October 17th.
2:30 P.M.—
Paper: The Development of Personal Service by Visiting the Poor in their Homes.

Paper: The Necessity for Giving Greater Attention to the Moral Condition of the Poor.

Paper: Conference, Council and General Meetings.

Paper: The Necessity for Reading, Understanding and Living up to the Rules.

8:00 P.M.—

Paper: The Necessity for Vincentian Attention to Economic Problems and Legislative Activity Affecting the Condition of the Poor.

Paper: Vincentian Service in the Criminal Courts.

Paper: Practical Vincentian Inspirations Arising from War Experiences.

Paper: The Budget Plan for Financing Special Works.

Saturday, October 18th.

10 A.M.—

Paper: Coöperation.

- (a) With Charity Organizations.
- (b) With Women's Auxiliaries.
- (c) With Civic or Public Activities.

Paper: Student Conferences of the Society of St. Vincent de Paul.

Paper: Organization of Conferences Among Foreign-born Catholics.

Paper: The Duties of Presidents of Councils and Conferences.

Sunday, October 19th.

8:00 A.M.—Mass, Communion and Breakfast.

10:00 to 11:00 o'clock—Closing Session of General Meetings of the Society.

11:00 to 12:00 o'clock—Closing Session of Superior Council Meetings.

Notes.

Papers to be limited to fifteen minutes. Appointed Speakers for Discussion limited to ten minutes.

All other speakers to be limited to five minutes.

Each General Meeting to be allotted two and one-half hours.

Sixty minutes for papers.

Ninety minutes for discussions.

Those who intend to be present at the meetings should write at once to the Executive Secretary of the Particular Council of Detroit, Brother James Fitzgerald, whose address is 33 Warren Avenue West, Detroit, Michigan, stating:

1. That they wish him to make reservation for them.

2. That they desire a room for their sole use, or would be willing to share it with someone else, thereby probably reducing cost.

3. That they do not wish to pay more than a specific sum for their accommodations. The hotel rates will run between \$2 and \$3.50 per day per person, not including meals.

Even if there be some doubt or uncertainty at the present time as to the possibility of the attendance at the meeting, it is better to make sure of the accommodations. It is a very easy matter to cancel a reservation, but it will be impossible to secure accommodations if the hotel facilities are all disposed of.

THE PRESIDENT GENERAL'S FUND.

The contributions of our Brothers to this fund, destined for the use of our Conferences in the war stricken countries in relieving the great misery among their dependent poor, have amounted to \$52,504.25 or Frs. 321,612.80.

All Councils and Conferences were requested specially to send in any balances they might have on hand by August 1, and the final remittance rounding out the above amount was thereafter sent to the President-General on August 12.

Our members in general, to their credit, have willingly responded to the appeal for this much needed help. They have the consolation of knowing that as a result of their generosity the labors of our brother Vincentians in the devastated districts will be lightened, and that their contributions will be used solely and entirely for the benefit of the poor families cared for by the Society.

The following letter is the most recent of several received from the President-General, in all of which he gives expression to the fullness of his gratitude for the response of our brothers to the appeal:

"Paris, July 28, 1919.

Sir and dear Brother:

The receipt of your sixth remittance is hereby acknowledged. This makes a total of 300,000 francs as the contribution of the United States to the fund for relief work in the devastated regions.

I cannot thank you too much, in the name of the afflicted people, for your personal efforts for the success of this appeal, particulars of which I have read in the CATHOLIC CHARITIES REVIEW.

The greater part of your contribution has already been distributed among the Conferences of Belgium, Syria, the northern part of Italy, the northern and eastern part of France and of Poland, but communication with the last named country is of course still very slow and difficult.

I have read with great interest the documents which Mr. Butler sent me and which prove how dear the cause of Catholicism in France is to the Catholics of America. The necessity of installing at least temporarily, in the devastated sections the necessary places of worship is understood in your country, as well as the need of combating the Protestant propaganda which I myself have seen seeking to make its way even into Catholic works. For example, I am one of the few men who form part of the Council of the International Catholic Association for the protection of young girls, which is almost entirely composed of women. I have had much difficulty in preventing them from accepting an offer of a considerable sum of money from the Young Women's Christian Association. This latter association, which disposes of very large resources, would like to introduce itself into Catholic work in order to prove its non-sectarianism. I have had great trouble in making this clear to these women and even to members of the clergy, who trust to American honor. We are the most Catholic people in the world, as is proved by the extent of our activity at home and in foreign missions. There is a perpetual struggle imposed upon the Church here, but she gains in strength as a result of it.

Accept, Sir and Dear Brother, the assurance of my affectionate devotion.

D'HENDECOURT,
President General.

Mr. George J. Gillespie,
New York."

THE CATHOLIC YOUNG MEN'S NATIONAL UNION.

The Catholic Young Men's National Union, with a membership of over 200,000, held its annual convention at the Hotel Vanderbilt, New York, on August 23 and 24. His Grace Most Reverend Archbishop Hayes welcomed the delegates and congratulated them on the progress of their work.

It is very gratifying to read among the resolutions adopted, the following:

"Our efforts in spiritual advancement would avail us but little should we fail to practice the virtues of true Christian charity, so well exemplified in the labors of the Society of St. Vincent de Paul, and we urge our members to actively identify themselves with their respective Parish Conferences and acquire the

worthy ideals so consistently practised by this truly humanitarian organization."

The suggestion is a wise one and we hope may meet with the favorable consideration and action of many members of the Union, as we feel sure there are many of them who possess the qualifications required to become Vincentians, and also because the first object of our Society being the spiritual welfare of its members, these young men will readily find presented to them the opportunity for the spiritual advancement referred to in the resolutions.

While the Society of St. Vincent de Paul does not publicly reach out for new members, and being essentially a religious society does not encourage "joiners," it was nevertheless founded by young men for young men, and the adoption of this resolution by the Union not only permits our concurrence, but prompts our assurance that our Conferences will gladly welcome the young men of the Union who express a desire to unite with us in our work, and we hope many of them may do so.

AGGREGATIONS.

The following is a list of the Aggregations in the United States since September 30, 1918:

St. Martin, 107th Am. Train, A.E.F., France, January, 1919; St. Teresa, Summit, N. J., March 3, 1919; St. Anthony, Bronx, N. Y. City, March 3, 1919; St. Mark the Evangelist, Manhattan, N. Y. City, March 3, 1919; St. Athanasius, Bronx, N. Y. City, March 3, 1919; St. Francis of Sales, St. Francis, Wis., April 28, 1919; Immaculate Conception, Omaha, Neb., April 28, 1919; St. Mary of the Assumption, New Orleans, La., June 16, 1919; St. Francis de Sales, and St. John's, both at Utica, N. Y., August 4, 1919.

This is an unusually small number, and something should be done to remedy such an unfavorable condition, as we feel that there are many Conferences ready for aggregation which require only that the matter be brought to their notice.

Attention should be called to the fact that the aggregation of a Conference is a matter of serious importance. Every

Conference desiring to obtain admission into the Society, must solicit aggregation from the Council-General. A blank form is provided for this purpose and may be obtained from the Metropolitan Central Councils or from the Superior Council.

If the aggregation be advisable, that is, if the Conference has proven itself earnest in its work according to the Rules of the Society, the Council-General approves of the application, and by this simple fact the new Conference participates in the many Indulgences granted to our Society by the Holy See. Without this indispensable formality, it would be deprived of them.

Until the Conference, therefore, has notified the Council-General of its existence by making the application for aggregation, and until the application has been approved and the Conference thus "incorporated into our family of Charity," it remains on probation, and the members do not share in the Indulgences granted to Conferences which have been aggregated.

This matter of aggregation is so important that we make a strong and urgent appeal to Presidents of Metropolitan, Central and Particular Councils to examine the records of all Conferences under their jurisdiction, and if found ready to be aggregated, to see that application is made at once. They are requested at the same time to inform the Superior Council promptly of any which have no record of the date of their aggregation.

REPORTS OF COUNCILS AND CONFERENCES.

Metropolitan Central Council of Cincinnati, O.—The report shows that in this Circumscription there are six Particular Councils, with 109 Conferences and one Isolated Conference reporting. The active members number 1,817, and honorary members 134. There were 1,507 families assisted, in which were 5,553 persons, and 15,463 visits were made to these families. Situations were procured for 341 persons. Transportation to other cities was furnished in 24 cases. The total receipts were \$53,861.23, and expenditures \$44,580.97.

Particular Council of Louisville, Ky.—Active members on roll, 999; honorary members, 18; subscribers, 197; numbers of families relieved during the year, 337; persons in these families, 1,041; visits made to families, 2,042; situations procured, 155; assisted in returning to their families elsewhere, 15; total receipts, \$5,991.04; total expenditures, \$5,273.21.

Particular Council of Detroit.—From the report of the President, Brother James F. Murphy, we quote: "The problems of relief in peace time were simple and few as compared to the complex and multiplied wartime problems. To meet these emergencies, to bear the suddenly increased weight of poverty and distress, was a true test for any relief agency. And while many more pretentious organizations were suffering complete or partial breakdown under the pressure, the St. Vincent de Paul Society of Detroit continued steadily on, meeting the increased demands upon it and enjoying a healthy growth from 36 Conferences in 1917 to 40 in 1918, and an addition of over four hundred to its membership lists."

The Conferences reporting numbered 32; active members on roll, 407; honorary members, 948; families relieved during the year, 662; persons in said families, 2,901; visits to families, 5,660; situations procured, 112; total balances and receipts, \$25,845.30; total expenditures, \$19,928.06.

Metropolitan Central Council of New York.—Number of Councils, 12; number of Conferences, 187; Conferences reporting, 172; active members, 2,433; families assisted, 8,559; persons in families, 33,949; visits to families, 57,125; situations procured 1,129; the total receipts were \$147,552, and total expenditures \$150,045.

Metropolitan Central Council of Boston.—This report shows a substantial increase in the works of the Society, except in the cases of families aided, the number of which was smaller than in the preceding year, due to improved labor conditions. Nine new Conferences organized in Lowell, Mass., are doing active work.

The Central Council organized in

Providence, R. I., the report of which was published at length in the April number of the REVIEW, is in a flourishing condition.

From the Central Council of Springfield, Mass., the following offers food for thought—and action: "We have in Springfield, several well organized philanthropic associations under non-Catholic management, each with a staff of paid workers and many unsalaried volunteers, and they report that the majority of families calling on them for aid are Catholics. As a matter of fact, nearly one-half the applications we receive come to our Conferences through non-Catholic Societies. There is no doubt that a great amount of work is being done among Catholic families by these non-Catholic organizations, which should be done by the St. Vincent de Paul Society. The few Conferences we have in this diocese are all in English-speaking parishes, and yet the needs of the poor of other nationalities are even more pressing."

The Particular Council of Boston reports that during the late influenza epidemic in that city, the number of victims increased at an alarming rate, whole families being laid low by the strange malady, and it was apparent that many were dying from neglect and through lack of medical attention and of food.

"The members of the Society in Boston, recalling the wonderful service of St. Vincent de Paul in France during the Thirty Years War, and fully understanding that *no work of charity is foreign to the Society*, immediately established nourishment and supply stations in thirteen sections of the city, where food of all kinds, clothing, bedding and medicine were prepared for the sick."

His Eminence Cardinal O'Connell, Honorary President of the Metropolitan Central Council of Boston, has manifested great interest in the work. He addressed the members at the General Meeting in December on the need of true Christian Charity and advocated a close following of the example of our Patron, St. Vincent de Paul, and our founder Frederick Ozanam, in our work.

As a representative of the Society in the United States, Brother McMurry, President of the Metropolitan Central Council, visited Halifax at the time of the disaster, and assisted very materially in helping the local Conferences and authorities of that stricken city. His efforts were much appreciated by the Catholic clergy and laity. A donation of \$1,000 was contributed by the Society in Boston to the work of relief.

Councils reporting, 6; Councils not reporting, 4; number of Conferences, 118; number of Conferences, reporting, 111; active members on roll, 1,667; families aided in year, 2,081; persons in said families, 8,001; visits to families, 33,327; situations procured, 535; total receipts, \$87,286; total expenditures, \$76,447.

Particular Council of Detroit.—The Regular Quarterly Meeting of the Society of St. Vincent de Paul of Detroit was held Sunday, July 20, 1919, at St. Mary's Church at Royal Oak. There is no surer indication and measure of the Society's condition in any locality than its activity in organizing new Conferences. When the organization of new Conferences in Detroit proper had been practically completed, the Particular Council began to reach out into the diocese, establishing new Conferences in Adrian, Dearborn, Marine City, Mount Clemens, Royal Oak and Wyandotte. More than this, the Committee on New Conferences carried the Society over into the neighboring Diocese of Grand Rapids, where now several flourishing Conferences have formed a Particular Council. In this work the officers of the Particular Council take the leadership. Thus recently a delegation made the trip to Bay City, organizing there a Conference in St. Joseph's parish and at the same time arranging with the various pastors for the establishment of other Conferences. In order to insure the permanency of the new Conference and to encourage the members and further their work, the Society endeavors soon after organization to hold a Quarterly Meeting in these outlying centres. Of three meetings thus far held this year one was in Detroit, one in Dearborn, Michigan, and one in Royal Oak. As an indication of the general

interest of the members as a body in the spread of the Society, these meetings are even better attended than those held in long established parishes in the city itself. At the meeting in Royal Oak some two hundred and fifty members were present including representatives from other outlying towns.

The recognition of this spirit of mutual interest and encouragement was made the point of emphasis in his address of welcome by Mr. S. A. Audretsch, President of the Royal Oak Conference. Among those who addressed the meeting were Rev. P. J. Howard of Assumption College, Ontario, Rev. Norman O'Connor of the Paulist Order of New York, and Rev. Maurice Chawke, newly appointed by Bishop Michael J. Gallagher as rector of St. Mary's. The practical and at the same time inspiring character of the speeches, together with the hospitality of the Royal Oak Conference, made this meeting one of the most satisfactory in years. The Meeting went on record as opposed to the Hoke-Smith Bill for the country-wide centralization of education as a measure opposed to constitutional guarantees, and as pedagogically unsound.

NOTES AND PERSONALS.

We have learned with deep regret of the death last month of Thomas Feely of Louisville, Ky., who has been president of St. Charles' Conference in that city for the past twenty years, during which time he was never absent from a weekly meeting, although at the time of his death he was eighty-eight years old.

At the funeral Mass his pastor well summed up his qualities by saying that he was "the young old man of the parish, with the heart of a boy and a model for the whole congregation."

* * *

We have recently received the Fifty-sixth Annual Report of the Central Council of Western India, containing many items of interest and showing a membership actively engaged in Vincentian work in that wonderful country.

Their three Special Works are:

1. A Home for old and poor helpless women at Bombay, to the up-keep of which they contribute.

2. The Leper Home in Trombay—Organized and opened by the Society.

3. The Deaf-Mutes Institute—Byculla, initiated by the Society, and which gives oral instructions and training in carpentry, weaving, etc., fitting the inmates to earn a livelihood.

All of the twenty-two Conferences meet every week in the year, and it is pleasing to notice that the rules are strictly complied with. Dinners are given to the poor at Christmas and on the Feast of St. Vincent de Paul in July. After care and nursing was provided following the influenza, clothing and Catholic literature was distributed, Catechism taught and First Communion outfits provided.

From the account of a General Meeting of the Society: "The Presidents and members of the several Conferences, with their poor, approached the Holy Table at the seven o'clock Mass in the Cathedral of Our Lady of Hope at Kalbadevie. The statue of St. Vincent de Paul was very prettily decorated with a profusion of flowers and candles, and also illuminated with electric lights. After Mass, there was a General Meeting of the Society in the Parochial Hall."

In this circumscription, there are twenty-two Conferences, with 318 active and 937 honorary members. Families relieved numbered 513, in which were 1,053 persons (including 39 non-Catholics), and 4,628 visits were made to the homes. Total receipts, Rs. 32-192.12.10½; total expenditures, Rs. 17.853.9.4.

* * *

Brother Jules Anduze, President of the Conference of Port-of-Spain, Trinidad, B. W. I., has sent us the annual report for last year. There are sixteen active and eighteen honorary members, four of the active members being in service at the front.

The Conference met every week, and during the year relieved 229 families, regardless of creed or color, consisting of 432 persons. There were 1,786 visits

made to these families and 2,293 visits to institutions.

The big event during the year was the Christmas dinner furnished to the poor, of whom 981 were provided with meals to take to their homes, and 200 sat at table, while 400 more were entertained and shared in the feast afterwards. This dinner is made possible by subscriptions from the merchants in the town. The balance and receipts were \$478.26, and the expenditures, \$467.35.

* * *

The following letter of His Lordship Bishop Gallagher addressed to the Vincentians in Detroit, shortly after his installation as Bishop of that city, appears in the last annual report of the Detroit Particular Council, and we take pleasure in presenting it to our members:

"The St. Vincent de Paul Society,
Detroit, Mich.

My dear Vincentians:

One of the things that gave me great gratification on assuming charge of the Diocese was the knowledge that a flourishing St. Vincent de Paul Society existed in the city. This gave me the assurance that the poor and the unfortunate were properly cared for and no one deserving aid was overlooked and neglected.

This grand organization needs no special commendation, as it has had for years the approval of the Holy See and of the highest Church authorities in every land.

It answers fully the challenge of the unbeliever: 'Your doctrines are very fine, but we must see them exemplified in life before giving them consideration. Brotherly love is beautiful in theory, but if your faith does not lead you to put it into practice toward your suffering brethren, it has no value, and your words are like sounding brass or a tinkling symbol.' The men of the St. Vincent de Paul Society propose to live and act the teachings of Christ on charity and in so doing give an unanswerable argument to the scoffers of Christianity and preach by their deeds a sermon on the divinity and love of Christ more powerful than any ever heard within cathedral walls.

I hope to see a branch of this Society established in every parish and would urge everyone who can to become a member and share in the merits of its great work of charity.

Cordially yours in Christ,
MICHAEL J. GALLAGHER,
Bishop of Detroit."

* * *

It is gratifying to note that of late

the number of subscribers to the REVIEW has increased, but at the same time it is greatly to be hoped that very many more of our members may become interested in this very useful and instructive publication by remitting the small amount of one dollar for a yearly subscription to the editor, Rev. John A. Ryan, D.D., Catholic University, Washington, D. C.

We have just learned of a Conference in New York, St. Francis Xavier's, every member of which is a subscriber to the REVIEW, and glad of it. The same result might be accomplished in many other Conferences—it is well worth trying for.

* * *

In July, the Central Council of the Diocese of Monterey and Los Angeles accepted very reluctantly the resignation of Brother Thomas McKeever, who had acted as President of that Council for many years, devoting his time and his best efforts in the conduct of its affairs and in promoting its welfare.

Brother P. J. McGarry, President of St. Thomas Conference in Los Angeles, an earnest and energetic Vincentian, has been selected to succeed Brother McKeever as President of the Central Council, and he assumes the responsibilities of the position with the full confidence of the members in his ability to continue its successful management and increase its membership and usefulness.

* * *

It gives us great pleasure to announce the formation at Grand Rapids, Mich., on August 24, of a Particular Council, which comprises the five Conferences of St. Alphonsus, St. Mary, St. James, St. Anthony and SS. Peter and Paul.

The officers of the Particular Council are: President, Thomas McDermott; Vice-President, Frank Homan; Secretary, John Brechting, and Treasurer, Clements Host.

Owing to the great interest shown by Bishop Kelly, the Society is bound to establish many new Conferences and to undertake many special works. Steps have been already taken to organize a Conference in every parish of Grand Rapids.

Contents for October, 1919

EDITORIALS	227
When Are Wages Extortionate?—The Menace of the Short Work-Day Movement.—Minimum Wage Rates in the District of Columbia.—A Mystery and a Prophecy.	
PRINCIPLES AND METHODS	232
The Spiritual Outlook of Social Service. Mary V. Merrick.	
SOCIAL QUESTIONS	235
Some Modern Programmes of Catholic Social Reform. Rowland M. Estcourt, Ph.D.—New Jersey Survey.	
SOCIETIES AND INSTITUTIONS	244
Association of Catholic Charities of New York. Teresa R. O'Donohue.—Catholic Charity Organization in Pittsburgh.	
THE SOCIETY OF ST. VINCENT DE PAUL	252
Two Letters of Madame Ozañam.—The Annual Meetings.—The Mulry Club.—Annual Reports.—President-General's Fund.—Reports of Council's and Conferences.—Notes and Personals.	

THE CATHOLIC CHARITIES REVIEW

Published the middle of every month except July and August by
THE NATIONAL CONFERENCE OF CATHOLIC CHARITIES
 AT 120 WEST 60TH STREET, NEW YORK

Editorial Office:

THE CATHOLIC UNIVERSITY OF AMERICA, WASHINGTON, D. C.
 REV. JOHN A. RYAN, D.D., Editor and Manager

Annual Subscription, \$1.00

Single Copies, 15 Cents

Make checks payable to *The Catholic Charities Review*

Entered as second-class matter January 13, 1917, at the Post Office at New York, New York, under the Act of March 3, 1879.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized October 8, 1918.

STUDIES

An Irish Quarterly Review of Letters, Philosophy and Science

The Table of Contents of the June, 1919, issue reads as follows:

I.	IRELAND AT THE PEACE CONFERENCE.....	J. C. Walsh
II.	THE SOURCES OF ENGLISH AND AMERICAN DEMOCRACY.....	Alfred Rahilly
III.	PRECEPTS AND PRACTICE IN IRELAND, 1914-1919.....	John J. Horgan
IV.	A PICTURE BY FRA ANGELICO.....	R. Langton Douglas
V.	THE SPOKEN LANGUAGES OF MEDIEVAL IRELAND.....	Edmund Curtis
VI.	UNPUBLISHED IRISH POEMS—No. 6.....	Osborn Bergin
VII.	POETRY—THE PERFECT CHOICE.....	Theodore Maynard
	To TIME.....	K. M. Murphy
	IN THE SHADOW OF THE SPHINX.....	Ethna Kavanagh
	WORLD FEARS.....	John Bunker
	FINN ASLEEP.....	J. B. Thompson
VIII.	ERNST WINDISCH, 1844-1918.....	Eleanor Knott
IX.	INDUSTRIAL EDUCATION—AMERICAN OR GERMAN?.....	T. Corcoran
X.	THE HOUSING PROBLEM IN DUBLIN.....	Lambert McKenna
XI.	NOTES ON SOCIAL WORK IN CANADA.....	Henry Somerville
XII.	IRELAND AND WORLD CONTACT— I. IN THE PAST.....	John MacErlean
	II. IN THE FUTURE.....	Eoin MacNeill
XIII.	REVIEWS OF BOOKS.	

It may be said without boast or exaggeration that *Studies* holds a foremost place today amongst the Quarterlies issued in the English language and is far ahead of most of them in the high-class nature of its contents and in the academic standing and scholarship of its distinguished contributors,

The Evening News, December 31, 1917.

The Irish Quarterly, originally started by some Professors of the National University, has won a good position, and that this is well deserved is proved by the singular variety and ability of its September issue.

The Times Literary Supplement, September 20, 1917.

Altogether *Studies* is an admirable review, which should not fail to take its place among the good reviews of the day.

C.K.S. in *The Sphere*, June 23, 1917.

STUDIES is issued early in March, June, September and December.

The Editorial Offices are at No. 35 Lower Leeson Street, Dublin.

Price, Single Copies, 75 cents net; Annual Subscription, \$3.00, post free.

Dublin: THE EDUCATIONAL COMPANY OF IRELAND, Limited

London and St. Louis: B. Herder

Melbourne: William P. Linehan

The unfortunate dissimilarity in the type face of this issue is due to extraordinary conditions created by the Printers' Strike, in New York City.

THE CATHOLIC CHARITIES REVIEW

VOL. III

OCTOBER, 1919

No. 8



WHEN ARE WAGES EXTORTIONATE?

Although the compensation received by the great majority of our wage earners has not increased faster than the cost of commodities, nor risen above the level of a decent livelihood, there are some conspicuous instances of wage rates that seem to be intolerably high. Some men who received only forty cents an hour in 1914 are now getting one dollar hour.

This denotes an advance far in excess of the increase in the cost of living, and it is considerably above a liberal estimate of a living wage. In all probability it is instances of this kind that critics have in mind when they assert that wages have become unjustly excessive.

If those who make this assertion were asked to prove it, some of them would appeal to the rates of pay that have been customary. Present wages, they would say, are unreasonably high because they are far beyond anything that such labor has hitherto received. When this argument is subjected to even the briefest analysis, its weakness becomes obvious. For it assumes that any rate of remuneration or return becomes justified by the mere lapse of time.

Upon this principle all the efforts that have been made to increase the wages of notoriously underpaid sections of the working classes would be condemned as attempts at extortion. The whole movement for legal minimum wages would fall under this ban, since its object has been to raise wages that had the sanction of inveterate custom.

In the opinion of others, the exceptionally high wages are exorbitant because they are higher than the salaries of many college professors. Here again, the argument is based upon custom, upon what has hitherto prevailed. It is assumed that because bricklayers and street car conductors have always been paid less than college professors and other classes of intellectual workers, they are guilty of extortion when they demand more. Nevertheless, the expenditure of intellectual energy does not of itself justify or require a higher rate of pay than the expenditure of physical energy. There is no sacredness or moral desert in the former that does not exist in the latter. The assumption that intellectual labor possesses some mysterious inherent quality which gives it a moral claim to superior remuneration

has no objective foundation. It rests merely upon the self appreciation of the intellectual workers themselves.

There are two possibly valid reasons for holding that manual labor should not be as highly paid as mental labor. One is the higher standard of living to which mental workers have become accustomed and which to some extent is a reasonable necessity. The college professor must expend a certain amount of money for books and other requirements of his profession, and his dwelling and social relations require a larger expenditure than do those of the bricklayer or the street car conductor. It is true that these wants are mainly conventional and customary, and that they are easily adopted by the manual laborer; nevertheless, the latter does not, as a rule, experience so great a sense of privation when they remain unsatisfied.

The other possible reason for giving the intellectual worker a higher wage than the physical worker is to be found in the higher cost of training and preparation. The college professor spends from eight to twelve more years in school than does the street car conductor. With only an eighth-grade education, the latter can fit himself for his occupation in less than a month. Apparently the vastly greater expenditure of time and money in the preparation of the college professor ought to be repaid through higher remuneration. Undoubtedly the cost of training for any occupation should be, so far as possible, recovered from the occupation; but it is not self evident that this compensation need take the form of money. The majority of persons who have the opportunity at the end of the eighth grade of becoming street car conductors immediately or spending several years in school and college with a view of taking up teaching as their life work, might make the latter choice, even though the pecuniary return were less. In other words, they would regard the extra cost of preparation as sufficiently offset by the more agreeable nature of the work and occupation. At any rate, it is safe to say, that even though the pay of college professors should fall below that of street car conductors, very few of the

former would seriously consider entering the ranks of the latter.

Apparently there is only one method by which the extraordinarily high wages now received by some sections of unskilled and semi-skilled labor could be proved excessive and unjust. That is, to inquire whether these wages are an unreasonably large proportion of the national product. In his book, *The Distribution of Wealth and Income Among the People of the United States*, Professor W. J. King estimates that an equal division of the national income in 1910 would have given each family in the country 1,494 dollars. Owing to the decrease in the value of the dollar and the increase in the nation's productive power, it is probable that an equal division now would give each family at least 2,500 dollars. The proportion of the wage-earning heads of families who now get that amount is extremely small. Let us take, however, the case of those who are paid at the rate of one dollar per hour. On the basis of an eight-hour day and a three hundred day year (which is seldom realized) this would mean an annual income of 2,400 dollars. Hence there would be left a margin of one hundred dollars, to be distributed among capitalists and directors of industry, and all those employees who by reason of cost of technical preparation or unusual hazards or disagreeableness of their work, have a right to something more than the average. If all unskilled and semi-skilled labor were to receive 2,400 dollars per year, it is not improbable that the surplus of one hundred dollars each would be adequate to satisfy all the special claims of the other agents of production. At any rate, the hypothesis is sufficiently plausible and the whole situation sufficiently doubtful to make an intelligent moralist reluctant to declare that the laborer who demands and receives a wage of one dollar an hour is clearly guilty of injustice. However, we do not hesitate to venture the opinion that a materially higher rate than this is an injustice to other sections of the industrial population.

The conclusions set down in this editorial may or may not be accepted by a majority of our readers. We are not

so much concerned to persuade them on this point as we are to bring home to them the fact that to determine when a given rate of wages has become unjustly high, is by no means as easy and as simple as men are sometimes tempted

to think. One of the greatest ethical needs of the day is a systematic and fundamental discussion of the question, what are completely just wages for the various classes of labor? No such study has yet been attempted.

THE MENACE OF THE SHORT WORK-DAY MOVEMENT.

At the annual convention of the American Federation of Labor in Atlantic City a few months ago, the propositions were laid down, apparently with the unanimous approval of the delegates, that the best remedy for a shortage of work is shorter hours of labor, and that in the future many organizations might find it necessary to inaugurate a six-hour day.

Here we have the hoary "lump of labor" fallacy endorsed by the representatives of substantially all the organized workers of the country. It is a discouraging event, but it is scarcely surprising. After all, the doctrine in question is a fallacy only on the condition that we take a general instead of a particularistic view of labor's interests. At any given time and place, there may be and frequently is, only a certain limited amount to be done of a certain kind of work. For example, only a certain number and kind of buildings will be erected in a certain city this season. If the men work eight hours a day, they will complete the enterprise a month before the season ends; if they can get the working day reduced to six hours they will be employed for the additional month at the regular rate of wages. Obviously it is to their interest for the present season to exact the six-hour day. For the same reason they would find it profitable to lessen their daily output, to "loaf on the job."

This is the particularistic view, and it is the one that the great majority are strongly tempted to adopt. But it means hardship to all outside the particular group. The extra construction cost which results from the six-hour day is finally paid for by the consumer, the users of the buildings. Because of the six-hour day the occupant of the dwelling and the office building must pay higher rents, and the purchasers at the

stores must pay higher prices for their goods. The larger the number of industries that operated on a six-hour basis the greater will be the increase in the cost of living for all who are outside these industries. Even if the six-hour day brought about an increase in the annual money income of all who had the benefit of it, their gains in purchasing power would become less and less, according as the number of industries on the six-day basis become greater and greater. At a certain stage in the process, their money gains would be entirely neutralized by the higher prices of the goods made in the six-hour day industries. Should the six-hour arrangement become the rule in all industries no class of workers would have any advantage over another on account of the length of the working day, but all would find the cost of living considerably increased. The final result is that all persons would have less of the necessities of life, since there would be a smaller total to be distributed.

In this situation the six-hour day as a remedy for unemployment would have become a complete failure. For the lessened purchasing power of all the workers would have caused a decline in the demand for buildings, and therefore in the amount of employment available for the workers in that industry. The only effective demand for labor and provider of employment is purchasing power in the form of goods. Diminish the amount of goods in the country and you diminish the amount of demand for new goods of any sort. After all industries had become established on a six-hour basis, the only way by which the workers in the building trades could regain the advantage which they had when they originated the six-hour day, would be to enforce a five or a four-hour day. This advantage would in

turn disappear as soon as the new working day became general. In other words, the reduced work day is a remedy for unemployment, or a means of increasing real wages and welfare only so long as it is restricted to a portion, probably a minor portion of industry. Generally speaking, it can be utilized only by the more powerfully organized sections, the aristocracy of the laboring class.

With the exception of a very few industries where the work is extraordinarily arduous, disagreeable, or hazardous, the working day ought not to be reduced below eight hours. On the

one hand, the eight-hour day is not too long from the viewpoint of health or morals; on the other hand, a shorter day will reduce the volume of production to a really harmful extent. The problem of enabling the masses to live in ample comfort is quite as much a problem of greater production as it is one of better distribution. Until our productive resources and instrumentalities have been greatly increased over what they are today, the friends of the laboring class will pursue a sadly mistaken course by agitating for the six-hour day.

MINIMUM WAGE RATES IN THE DISTRICT OF COLUMBIA.

The highest wage rates for women ever put into effect in the United States by a minimum wage authority have recently been ordered by the Minimum Wage Board of the District of Columbia. In June a minimum of \$15.50 per week was ordered (the order to become effective in 60 days) for experienced female workers in the printing trades, and in August a rate of \$16.50 was determined for retail stores. In both cases the action of the Board was preceded by several conferences of a group of nine persons for each industry, who were empowered by law to make recommendations to the Board concerning the lowest wage that would "supply the necessary cost of living to women workers, and maintain them in health, and protect their morals." Each conference was composed of equal numbers of persons representing, respectively, employers, employees, and the general public. As might have been expected, there was considerable difference of opinion among the three elements of each conference; yet at the end of the discussions, both conferences were able to arrive at compromise estimates and to make unanimous reports. The figures submitted in both cases were adopted and given legal sanction and effect by the Minimum Wage Board. Therefore, the rates ordered by the Board have nothing arbitrary about them, and are not the result of approximations or guess work, but represent the reasoned judgment of all the parties interested.

Although the unanimous estimates of the conferees proves that it is possible to arrive at a satisfactory and definite decision concerning the lowest cost of decent living for a woman worker, the difference of one dollar a week fixed for two groups of workers in the same city seems to require some explanation. Why should a woman in a printing establishment be able to live on \$15.50 a week, while her sister in a retail store requires \$16.50? In some slight degree the difference is probably explained by the fact that the personnel of the two conferences was entirely distinct, the one from the other. No person sat at both conferences, except the members of the Board itself, who were in addition to the nine unofficial members. However, the principal explanation is to be found in the fact that the conference on mercantile establishments allowed \$9.30 per week for board and lodging, instead of \$9.00, and \$4.00 dollars per week for clothing, instead of \$3.30. Why did the mercantile conference increase the estimates of the printing trades' conference? Mainly because the indications of an approaching decline in the cost of these items, which seemed probable to the other conference in April, had been falsified by July. At the latter time, indeed, prices were higher instead of lower than they had been in April. Hence the possibility of arriving at fairly uniform estimates of the cost of decent living, is confirmed rather than weakened by the higher estimate of the

mercantile conference. It should be added, too, that girls in stores were thought to need a slightly larger expenditure for clothing than those in the printing trades.

While \$16.50 per week seems to be a very high wage for a woman, it must be remembered that five years ago no competent person would have regarded anything less than \$9.00 as sufficient in the city of Washington. Since that time the cost of living has risen at least 80 per cent.

A MYSTERY AND A PROPHECY.

One year ago, the 28th of last month, President Wilson reached the climax of his great war addresses. Thousands who then acclaimed him our greatest President since Lincoln now denounce him as a hypocritical traitor to all those lofty principles of which he was so lately the most eloquent exponent. If this judgment be just, the President has undergone an amazing and unparalleled decline and perversion. Until he sat down at the Peace Table, Mr. Wilson seemed to possess exceptional powers of mind, character and resolution; suddenly his intellect becomes so incompetent, his will so weak, his moral perceptions so confused, and his disposition so complacent that he surrenders without a struggle all the principles that he had previously defended. If this view be correct, the President presents a most interesting case for the alienist.

Possibly, however, this view is mistaken. Possibly the paradox is explained in the statement of the President to Congress, that the terms of peace were the best that could be obtained in the circumstances. At any rate, this explanation is simpler than the other, and does less violence to the psychological probabilities. We venture the prediction that it is the one that will be approved by history.

If we are alive twenty years hence we shall not be at all surprised to find that many of the most bitter of the 1919 critics of Mr. Wilson will have returned to their 1918 estimate of him, and that not a few of them will have reached the settled conviction that he was the great-

est President of the United States between 1865 and 1921.

* * *

The drive for funds for the Associated Catholic Charities of Chicago has taken on new life with the return of the wandering vacationist. Reports submitted in July showed the result at that time to be about four hundred thousand dollars. The revival of interest during September has brought the returns to the half million mark. And five hundred thousand dollars is a creditable showing for the workers who labored so zealously.

* * *

Byron Holt (of Goodbody & Co., brokers), in his August Market Letter quotes the National Bank Review of Minneapolis as saying: "Lands have increased since last winter from \$25.00 to \$75.00, in southern Minnesota, \$20.00 to \$25.00, in extreme southeastern North Dakota, from \$25.00 to \$100.00 in Iowa, about 50 per cent in eastern South Dakota, from 10 to 75 per cent in Missouri, and in eastern Nebraska all the way from 25 to 100 per cent. While the boom originated through the desire of numerous farmers to increase their holdings, prices have been made largely by speculators who have bought on small earnest payments and agreed to final settlements March 1. In many instances ownership of land has changed hands several times in this way and it is a question if all can meet their March 1 obligations."

* * *

Representatives of all the European coöperative wholesale societies have met at the invitation of the British wholesale societies for the purpose of establishing an International Wholesale Society to perfect an organization whereby an extensive international trade is to be initiated. This will mean that the factories of the British wholesale societies will be many times expanded, so that other countries may be supplied with British coöperatively manufactured goods, while these will pay for goods with raw materials and food products. Coöperative organizations in Russia, Canada, and even certain districts in the United States have hitherto done business with the English societies.

Principles & Methods

THE SPIRITUAL OUTLOOK OF SOCIAL SERVICE.

BY MARY V. MERRICK.



VERY age has had its expression of service shaped to the development of the race. The present day finds its expression of service in various forms, and thousands today feel themselves bound by the brotherhood of man to answer the call of philanthropy, but philanthropy is not the last word of love and cannot compass the duties of our interrelationship. Charity alone leaves nothing unsaid of love and is the first word in the primer of the Catholic Social Worker which we must learn to spell if we would read aright that wonderful book, "writ by God's finger," the Lives of our Fellowmen; that charity that beareth all things, hopeth all things, endureth all things and that never falleth away and rejoiceth with the truth. Philanthropy is charity that has lost its way; but so passing good is charity that even in its by-paths, "all its ways are beautiful," but for us Catholic social workers charity must lead the way, else our aim, our motive, our work will be too slight to meet the opportunity presented for service which we may render to none less than to Christ Himself in the person of our fellowmen whom we love never so perfectly as when we love them for His sake.

The social worker who bases her work on this foundation can meet her fellowmen with a sure hope of success, for she proposes to build on truths which are eternal and with materials which will defy time. "The eye would not see the light if it were not lightsome," and she has but to bring out the best in her fellowmen to lead them to see the inherent truth of her teaching.

When working with human beings we are working with the human will, which has unlimited possibilities for good when brought in contact with grace, to which sources the Catholic social worker should lead the families into whose lives she has won the open sesame; for we must believe that we may all become partakers of His Divinity Who has vouchsafed to share with us our human nature, as we read in the ritual of the Mass.

We shall often tread amid the ruins of lives that might have been noble, and it is for us to show how such lives may be reconstructed, but in this effort we can accomplish nothing unless we activate the impelling forces of will and guide it in the right direction, and that direction must be of the highest, else the aim will be too low to reach success. If we can teach our fellowmen their birthright it will be the first step in reconstruction. Possibly the social worker will come more closely in contact with the mother of the household. She has much to give her: in helping her to rise above the level of the commonplace, in teaching her the responsibility and dignity of her office as mother. Here she is apt to err, thinking the child is all hers to neglect or upbringing as she pleases, ignorant of her real office with its vast possibilities of helping or marring that greater gift of soul in which she has no part.

"Out of my body was fashioned the whole of you,

Flesh of me, blood of me, bone of my bone.
Yet, with no part in the miracle soul of you,
How can I dare to call you my own?

Pale is my gift in the light of that other.

Mine was the infinitesimal part;

God must forgive the vain pride of a mother

Calling you her's, as you lie at her heart."

But our brightest hope will always lie with the child.

We hear much of the evils of the day, the unrest, the discontent of the many. Every age has had its problems, possibly those nearer to us look larger and yet are no greater than those history records which because they are distant do not impress us. Supposing, however, the night to be darker than ever before, the problems greater, on our horizon there shines the star of faith, and because we have found the path the Wise Men trod and know it leads to a Child, and from Him to every child who bears in his unformed being the destinies of the future, we need not grope in the dark for a solution of the problems confronting us. They can all be solved in this Child, "the Great Little One;" they can all be worked out through the child that meets us in the street, in the school, in the slums, in our home.

The Church has ever understood this and jealously championed, as her sacred right and privilege, the education and up-bringing of youth. True, the world today is by no means unmindful of children; their rights and privileges were never more carefully guarded and more jealously defended; their physical well-being occupies the minds of our scientists and legislators and engages the attention of our deepest thinkers, but, alas! their birthright of heaven is forgotten, their spiritual development is lost sight of. The so-called reformers are eager to see that they be born of healthy parents, that their life be protected against the inroads of hereditary diseases, that their environment be such as to aid in their physical development. All this is justly in the right line of development and since "*mens sana in corpore sano*" is fraught with far reaching truth, this solicitude is the part of wisdom. It is for us Catholic social workers to lay hold on these wise methods of perfecting the man and woman in the making, while we add to it an ever increasing zeal for the development of the soul.

Now that we realize as never before

the inherent relation between physical defect and inefficiency, it behooves us to lay hold of the wisdom present day science imparts, and if in dealing with children we add to this the upbuilding of a noble soul, as the Church has always taught, we shall be building a perfect whole. Social service work, unless it lays hold on this truth, will be indeed a meaningless effort leading nowhere.

Unfortunately there is a temptation to imitate the methods of non-Catholic social settlements divorcing social work from religious, laying stress on the material and neglecting the spiritual elements of life, and in doing so we imperil Catholic tradition and lower our standards. In connection with social service work we have much to learn from those outside the Church who are doing noble work, but to their best we must add an infinite value in caring for the souls of the children and basing all that is done for them on the development of the spiritual. Without this development they cannot meet life, however strong be their foundation, in health and well-being. It is indeed a day of marked unrest and upheaval. It is difficult for the wisest of us to keep our heads above water, to lay hold on the good and reject the evil of modern shibboleths, and unless we lay hold on these eternal truths we shall be wrecked on the shores of the material, we who might climb to the highest spirituality.

It is these things of the spirit that we should teach those we seek to help, the right values of life, the truths hidden in the ideal, the true, the good, the beautiful. You will be amazed to find how the parents and even the child will respond to the spiritual, how he will lay hold of dogma when it is clothed about with the beauty of the Personality of Christ. We need a Person to correct the influence of persons. Christ came to reveal a character; teach the children that Personality. Do not separate Christ's teaching from Himself. Let Christ be their Ideal, their Hero, and His teachings will seem easy; His law will then be in the midst of their hearts. It has been justly said: "Let the personal influence of Our Lord be removed from the world and His teaching will

soon follow." Our Anglo-Saxon reticence hems us in, but if we will overcome the barrier we shall be amazed to see how children respond, for they come "trailing clouds of glory from God Who is our home," and it is our fault if they so soon forget. Could Christ have given the exalted moral standards He gave the world if He Himself had not spoken them in a Personality that swayed men's hearts? In teaching children, if we speak a more spiritual language we shall be speaking nearer to their mother tongue. To do this we must teach them early. The old Mammy who said: "Gimme the child when he is one day old; it is too late after that," came near the truth. Open kindergartens in your settlements, teach them by pictures, train their hearts to love Christ, and His teachings will follow.

The problems of the day, equal rights, labor unrest, can only be solved by the things of the spirit. It is the only weapon in which lies the hope of the future. Let us put it in the hands of our children; they will grow wise in wielding it, and they who teach them such warfare will find they have "bullded better than they knew." For in Christ alone is to be found the solutions of the problems now agitating the world, and because it is going away from Christ it is groping in the dark and mistaking things sentimental for the things of the spirit, and in its dealings with children building on sentiment a house of sand when it might build on the spiritual, on the rock of faith.

The Crusaders and Knights of old warred with material weapons for the things of the spirit. Now-a-days we fight temporal issues and present day evils with material weapons, and yet, it is only by the things of the spirit that the evils of the day may be met and overcome.

And for the workers themselves how can they keep a hopeful outlook on life, how can they escape discouragement, for to deal with men is too often to deal with ignorance and error, unless they themselves maintain such high standards? But alas! for the most part we enter on our work without vision and without inspiration. Our cause seems insignifi-

cant; we have not faith in the need and in our power of measuring up to it when it is revealed to us. This is inevitable unless we are following the call of charity which is perfected philanthropy and believe in our inspiration for service for "if the trumpet give an uncertain sound who shall gird himself to battle?"

Washington, D. C.

* * *

Anthony Caminetti, Commissioner General of Immigration, recently issued a statement, showing that 102,513 foreigners have left the United States since the armistice and a total of 123,522 during the twelve months ending June 30, 1919. For the five years ended June 30, 1919, 618,223 emigrants departed, as compared with 1,172,678 arrivals for the same period, an excess of arrivals over departures of 554,456.

* * *

The joint standing industrial council plan of representation has now been extended in the United Kingdom until it includes 2,438,500 work people. Joint industrial councils have been organized in forty-one industries, ranging from asbestos manufacturing, with 3,000, to building, with 553,000.

* * *

The Federal Board for Vocational Education has called attention to the four conditions that must exist before a person may be considered as eligible for vocational training under the vocational rehabilitation law. First, he must have been honorably discharged from the military service since April 7, 1917; second, he must have a disability incurred or aggravated during service, or traceable to that service; third, his disability must constitute a vocational handicap, and fourth, physically and mentally he must be capable of training.

* * *

Unprecedented profits taken by slaughterers, tanners, manufacturers, and dealers, for which there was no justification, are responsible for the price of shoes, Congress was informed by the Federal Trade Commission, which recently completed an inquiry into the shoe business for the period from 1914 to 1918.

Social Questions

SOME MODERN PROGRAMMES OF CATHOLIC SOCIAL REFORM.

BY ROWLAND M. ESTCOURT, PH. D.

(Concluded.)

IN the programme so far examined the points of difference are of relatively small importance. There is practical unanimity on the questions of Sunday labor, workmen's clubs, promotion of cordial relations between employers and workers, improvement of workmen's dwellings, instruction, education and recreation, insurance against sickness, unemployment and old age, coöperative societies, home hygiene, ventilation of workshops and provision of bathing facilities, prevention of night work for women, and the gradual suppression of female labor and of work by children of both sexes. Most of these demands have already been met by legislation. It is, however, doubtful whether the suppression of female and juvenile labor will find much sympathy in the United States where the tendency has been in an opposite direction. On the other hand, its suspension in other countries during war conditions is unlikely to be permanent. This is one of several matters where North America pursues a different course from the rest of the world. Old age pensions, long in force in Europe and the British colonies, have not yet been regarded with much favor here where an atavistic tendency is in evidence favoring the aboriginal custom of hurrying the aged out of the way.¹

¹ In social reform Canada is practically at one with this country, to which it tends more and more to assimilate economically, notwithstanding strong political differences. North America may, therefore, be taken as a unit, including Canada and the United States.

Nearly the whole programme of Catholic social reform of the latter part of last century has already been adopted by the state in England and Germany.

"Leo XIII. specifically formulated the Catholic solution of several problems discussed at the present time . . . But for other social problems not less important, the Pope has simply opened the horizons in a given direction. Far from suggesting a time for halting, the intervention of the sovereign Pontiff will on the contrary have been the occasion of a step forward, but a step directed in advance by the infallible head of the Church. Thus the Encyclical *Rerum Novarum*, in treating the position of the workers has only touched at certain points the question of capitalism: it establishes simply the legitimacy and the need for private property; then with laconic energy it formally condemns excessive interest. . . . On these matters Leo XIII. has indicated the main outline, but he has not entered into detail, leaving Catholics liberty of study and discussion."²

As far back as 1871, on the occasion of his candidacy for the Reichstag, Canon Moufang, the friend and associate of Ketteler, drew up for state action a programme of social reform the fourth item of which required "limitation of the tyranny and exactions of capital." In explaining the details he pointed out that the workman's vital strength has as

² Max Turman, *Le développement du catholicisme social depuis l'Encyclique Rerum Novarum*. Alcan, Paris, 1900, p. 13.

great a claim to protection as the right of the capitalist to interest. "Wealth and poverty come alike from God; our warfare must not be directed against wealth, but against the infamous manner in which some colossal fortunes are amassed, to provide interest on which the workers are exploited." He suggested the state financing of workmen's productive associations. "The state advances funds for railroads; why not for coöperative enterprise?"³

Speaking of these proposals in his address to the Congress at Freiburg in Breisgau, Canon Hitze said: "The principles, indeed, are old; they were expounded in masterly fashion by St. Thomas; the principles of interest and usury, property and labor, justice and charity, law and government, are all of ancient date; what is new to us is their present application and development."⁴ Summing up his own social doctrines, Hitze said: "The root of the evil lies in our economic system. Never did any form of society, while professing Christian principles, permit such maxims and customs to be introduced into its economic system as those which actually disturb our present society. . . . The social question may be defined as the search for a social system corresponding to the modern conditions of production in the same degree as the social systems of the Middle Ages corresponded to the simplicity then existing in the conditions of production in towns and cities, as well as in the rural districts. . . . Machines produce en masse, and the product must find an extensive market. Industrial aristocracy continually tends to supersede landed aristocracy. Smaller capitalists are absorbed by great ones who are favored by free competition. Capital grows independent of enterprise, and anarchy in production is on the increase. The industrialist no longer produces for his customers, but for the public at large. The social theories of the Middle Ages will always be true, and their realization, adapted to the new wants and economic tendencies of our times, will hasten the return of social

tranquillity. The reign of individualism and liberalism is in reality nothing else than the reign of despotic hypocrisy, which satisfies neither the wants of the community at large nor the interests of production. . . . A social organization of the nations is the only possible solution of the social question."⁵

A series of meetings of delegations from *les associations ouvrières Chrétiennes* took place in France in 1895. At the conclusion a programme was sketched consisting of nineteen items, among which were some new demands: (7) Eight hour day; (8) Minimum wage; (13) Liberty to combine; (17) Nationalization of railways, post and telegraph, mines and insurance; (18) Discontinuance of issue of "bearer" stock certificates; (19) Large reform in inheritance laws.⁶

No. 17 was completed in Italy in 1912. No. 18 would principally affect the United States.

The international Catholic Congress of Padua in 1896 also passed on to a new stage in programmes:

1. The system of social economy based almost exclusively on credit, is theoretically and practically bad.

2. The normal condition of this economy requires that capital shall be associated directly and permanently in working for the ends of production.

3. The procuring of capital for work and industry by means of credit has a legitimate function, but always secondary and complementary to the interests of the people.

4. In every instance, and in the range of legitimate conditions, credit should be used according to rules that derive their economic and judicial nature in such a way that capital is coördinated with labor and does not rule it.

5. Special customs and legislative measures should aim at restraining the unjust and dan-

⁵ *Die quintessenz der Socialen Frage*, Paderborn, 188, p. 32.

⁶ *Mouvement Social*, Nov. 15, 1895, p. 529. "With regard to article 19 it has been said that a limitation of inheritance would only be a step toward equality of opportunity" (M. West, *The Inheritance Tax*, studies in History and Economics, Columbia College, N. Y., 1893-1894, vol. iv., p. 125). The limitation of direct inheritances to half a million dollars and of collateral inheritances to a still smaller amount was recommended a few years ago by a special committee of the Illinois Bar Association, and a bill for the purpose was introduced into the legislature. The demand for some such provision has rapidly grown in intensity and will doubtless become an urgent requirement after the war.

³ *Christlich-Sociale Blätter*, March, 1871.

⁴ *Mouvement Social*, March 15, 1889, p. 330.

gerous expansion of the actual economy of credit and to restore as much as possible the normal association of capital and labor in a direct and permanent manner.⁷

The net effect of this programme is in the direction of production for use as opposed to production for profit. It aims at "protection against stockjobbing and speculations that exhaust the savings of the people condemning them to poverty," whilst, in the words of the Encyclical, "a fraction, absolute mistress of industry and commerce, diverts the course of wealth and makes it flow toward themselves from all sources."⁸

The congress of Paray-le-Monial in 1894 resolved that "if socialism has become the imminent danger of modern society, capitalism, that is to say the unjust predominance of capital and its resulting misuses, are the true causes of actual social disorder." Of this congress Leo XIII. subsequently wrote: "Its object is good and a holy thing."⁹

Seven years previously a congress of Catholics was held at Vienna under Prince Lichtenstein, from which there emerged to the front Rudolph Meyer and Baron von Vogelsang. A programme was there prepared and subsequently adopted at the congress of Eisenach in 1887 which, among other things, demanded state regulation of industrial production in view of the collective interests of society, state coöperative stores, and the suppression of testamentary liberty. The war has already forced the first of these items everywhere.¹⁰

At the general assembly of Catholics of North Germany at Amberg in Ba-

varia, in 1884, there has already been demanded a limitation of interest in credit operations and state supervision of all transactions in discount on gold and bills of exchange. "None of the Roman Responses given by the Roman Congregations from 1822 onward contains a positive and reasoned approval of loan interest. Most of them merely decide that persons who engage in it are not to be disturbed in conscience so long as they stand ready to submit to a formal decision on the subject by the Holy See. The insertion of the latter condition clearly indicates that some day interest taking might be formally and officially condemned. Should such a condemnation ever appear, it would not contradict any moral principle contained in the present attitude of the Church and of Catholic moralists. . . . The existing ecclesiastical attitude has followed the changed economic conditions since the Middle Ages."¹¹ Rudolph Meyer considered the distribution of wealth more important than production. He would have the state constantly enlarge its sphere of action, the Church indicating the direction.¹²

There would seem to be fewer evils and less need of reform in Switzerland than elsewhere, yet the Catholic clergy there have recognized how necessary it is for them not to neglect the social question. In 1868 Cardinal Mermillo said: "Our age beholds the terrible problem of the inequality of conditions. . . . This movement of the working-classes appears to us as a torrent rushing down from the mountains; but it must be the honor of the Catholic Church to go forth to meet it and by forming barriers and canals turn it into a mighty and fertilizing river."¹³ Later on, in presenting to the Pope the representatives of the *Union Catholique d'études sociales et économiques*, the Bishop of Lausanne and Geneva said: "The ideas that had their origin in the laws of the Church have been cancelled

⁷ *Mouvement Social*, November 15, 1896, p. 556.

⁸ M. Turmann, *op. cit.*, p. 242.

⁹ Letter to R. P. Jules, September 22, 1894.

¹⁰ The Archbishop of York said: "It is not surprising that there should be labor unrest, but it is surprising that there should be so little of it. When the war is over there will be a demand on the part of the workers and of all classes that pre-war conditions should not be restored, but that a new departure should be made. It must be bluntly put that those who have borne the greater portion of the strain and the sacrifice of the war are determined to see that the conditions after the war are adequate to the sacrifices they have made. . . . The predisposing causes of unrest are the unequal distribution of the rewards of industry and the dehumanization of industry" (Speech in House of Lords, December 7, 1917).

¹¹ J. A. Ryan, *Distributive Justice*, Macmillan, 1916, p. 174.

¹² Cf. *Der Emancipationskampf des vierten Standes*, Berlin, 1882, 2nd Edn.

¹³ *La Question sociale et l'épiscopat*, *Mouvement Social*, vol. xxv., p. 4.

from the public spirit; all just notions of labor and property have been forgotten, denying alike the obligations of the latter and the rights conferred by the former."¹⁴

One result of the movement in Switzerland was the action of Gaspard Decurtins which preserved for the poor their time-honored collectivist custom of pasturage for goats and cows in the communal meadows which it had been proposed to make private property. He also brought about the establishment of the *Secretariat Ouvrier*, an office of statistics serving as an intermediary between the government and the workers. The office presents to the government complaints of workmen and their accusations against public functionaries and supplies workmen with any required information.

At the second congress of Liège the programme of Monsignor E. G. Bagshawe, Bishop of Nottingham, marked another advanced step. To restrain:

1. Excessive labor and unfair remuneration.
2. Over-accumulation of landed property in the hands of those who do not want it for their own use, nor cultivate it themselves.
3. Over-accumulation of business in the hands of one employer or company, especially when carried on by means of borrowed money.
4. Unlimited competition which leads to over-production and underselling, dishonesty and selfish strife among employers and employed.¹⁵

In the United Kingdom and the United States of America, the fact that Catholics are in a minority inspires them with ardor. The earlier German programmes have been studied by the governments of these countries, and have been gradually adopted in response to demands of the workers, but without any admission as to the original model

for legislation. The tendency now is to proceed rapidly to the next steps indicated by the Church as essential to social reform. An immense impetus was given to this later movement by the saintly life and active coöperation of Cardinal Manning of whom it was written: "Friend of the people, because friend of God, he outstrips all philanthropists, all modern economists and philosophers in the study of means to raise up the dignity of the masses, and to improve their condition. No man is so much loved and venerated by the agricultural and working classes; as a rule he is most equally beloved among Catholics and Protestants, rich and poor."¹⁶

For the programme of the Church in the United Kingdom and in this country we must at present look rather to the approval given by the Church to programmes drawn up on the initiative of the workers themselves and to the part taken by the Catholic prelates of these countries as delegates to congresses held elsewhere. Since the Encyclical of May 15, 1891, the work of the Church in this direction has assumed a more international character. A congress previously composed of the bishops of a single country now comprises delegates from all countries, and we are coming to realize the truth of the statement that "There exist certain questions in political economy, such as the equitable distribution of the produce of labor, and many other problems, which must remain unsolved until religion takes them up."¹⁷

By the Encyclical on the condition of the workers Pope Leo XIII. created for Catholics, and especially for the clergy, a new duty; they have the duty of "striving without relaxation and by every means in their power, to improve

¹⁴ *Mouvement Social*, March 15, 1888.

¹⁵ Supplement to *Gazette de Liège*, September 10, 1890. Many Popes have, on more than one occasion, issued special edicts by which leave was granted to anyone to occupy and cultivate land belonging to persons who thought fit to let it lie waste (G. Ardant, *Papes et Paysans*, Paris, Gaume, 1892, p. 268). This would meet the difficulty of the second article. As regards the fourth, overproduction was at one time very acute, but has practically ceased since 1896. The fault at present is the limitation of output by capitalist sabotage, with the aim of raising prices fictitiously.

¹⁶ *La question sociale e il cattolicesimo*, La Campana Sacra, Capua, December, 1890.

¹⁷ J. A. Blanqui, *Histoire de l'économie politique en Europe depuis les anciens jusqu'à nos jours*, Paris, 1852, vol. 1, p. 152. When we find the so-called "evangelists" and "revivalists" of the Protestant Church declaring that they have nothing to say on these questions—probably through being in culpable ignorance of the subjects—the questions are relegated to the lay economists and the Catholic Church. The "religion" referred to by Blanqui becomes apparent.

the position of the wage earner, to recall to employers what are the obligations that the law of God imposes concerning him."¹⁸

The programme of the *Association Catholique aux diverses revues catholiques sociales* (November 15, 1896) after incorporating several of the items adopted elsewhere, aimed to "spread the idea that no reform of the present economic régime can come about while the absolute supremacy of money continues or until the power of riches is subordinated by positive institutions to laws of justice and social interest." The congress of Rome in 1894 had previously put forth similar views which were approved by the Pope both as to means and end as "apparently well chosen."¹⁹ It is precisely because it is Christian in the full sense of the word that Catholic social reform possesses a remarkable character in uniting the several nations in spite of their diverse manners of setting forth and propagating the doctrine: the history of its progress in different countries presents numerous divergences where one finds the influence of various causes, but everywhere in origin the movement is the same and in its manifold manifestations one recognizes the same governing ideas. It is these governing ideas that we study, not so much from the doctrinal point of view as from the point of view of their practical development and realization."²⁰

The difference between Catholic social reform and other systems is not to be sought in details but in attitude. The modern secular "boycott" or the atheistical "discipline" of a commercial combine may have much the same material effect as an Interdict of the Church, but the spiritual difference is profound. The former appeal to the baser passions, the latter appeals to the high emotions; one has the sanction of vindictiveness and brute force, the other the sanction of devotion and humbleness of heart.

¹⁸ Letter of Monsignor Isoard, Bishop of Aneney, to M. Le Chanoine Dehon, Maison de la Bonne Presse, 8 Rue François Ier, Paris.

¹⁹ Letter of Leo XIII. to Cardinal Parocchi, February 24, 1894. L. Gregoire says: "La Réforme social-catholique est une réaction contre le droit romain," *op. cit.*, p. 34.

²⁰ M. Turmann, *op. cit.*, p. 21.

One would destroy, the other spiritualize. The objection of the Church to revolutionary socialism is not so much to its objects as to its presumption of finality. The mere assertion that any system designed by man can adequately and finally remove the evils caused by unbridled greed and "the unprincipled worship of success"²¹ savors of irreverence to the devout believer who says with Cardinal Newman

"I do not ask to see the distant scene;
One step enough for me."

The revolutionary socialist firmly delimits a goal; the Catholic social reformer leaves the goal to God and, fortifying himself with the authority of the Gospel, the Fathers and the Church, takes one step at a time in the direction indicated, full of trust and Divine assurance that that step is approved, and that the next step will be revealed at the appropriate moment. For him there is no beginning and no end fully comprehended by man. Yet the Catholic social reformer will extend the hand of friendship to those whose aims are in the same direction, even though not directed by the same motive.

The programme of the Knights of Labor was approved by seventy out of the seventy-five Catholic bishops of this country, with the result that the Pope revoked the excommunication that he perceived had been obtained from him by prejudicial misrepresentations.²² "Let each one have his own field of action; let each follow his own path. . . . The world has entered upon an entirely new phase. The past can return no more. Reaction is as the dream of men who neither see nor comprehend, of men who, seated at the portals of a necropo-

²¹ Bishop Ketteler, Metlake, *op. cit.*, p. 148.

²² Cardinal Gibbons said the Knights of Labor were not only worthy of the highest consideration, but their statutes contained nothing contrary to the principles of the Church or of morality (*Memoire sur les chevaliers du travail*).

"The Holy See must treat with the people, and with bishops who are in close daily and personal relations with the people. The more this is clearly and fully acknowledged, the more firmly will the exercise of spiritual authority be established. . . . The Church is the Mother, Friend, and Protectress of the people" (Cardinal Manning, *Les chevaliers du travail, Mouvement Social*, vol. xxiii., p. 505).

lis, weep over tombs that can never be reopened, and forget the living world around them. . . . In all countries, but above all in America, the strength of the Church lies in the people."²³ "Do not enslave the masses. Allow them independence, to win their right to life, to freedom, to happiness, within the bounds of justice and morality; it is the mission of the Church to define these bounds, such as they were traced out by the Divine Master of all Christians."²⁴

"Certain captains of industry seem to think that because the Catholic Church opposes socialism she has pronounced a benediction unqualified upon modern capitalism. They would like to have her function as the moral policeman of plutocracy. They forget that the late Pope Leo XIII. went so far as to declare that 'a small number of very rich men, have been able to lay upon the teeming masses of the laboring poor a yoke little better than slavery itself.' To represent the Church as the unquestioning upholder of capitalism is to offer an insult to her genius, teaching and tradition."²⁵

Men and women are thinking furiously on after-the-war problems, but the still small voice of conscience is drowned in the clamor of the market place. Each nation of the Allies is taking stock of national resources and productive capacity. Slowly they are realizing that the resources are national, to be used as such and not for individual enrichment. One cannot speak of the thought of the Central powers. Only fitful sounds emerge from behind the veil that hides their programme of the future; yet we may safely hazard the presumption that there, no more than here, is there much thought of higher things; no realization that it was the neglect of higher things that was the real underlying cause of the cataclysm. "There can be no question whatever that some remedy must be found, and

quickly found, for the misery and wretchedness which press so heavily at this moment on the large majority of the very poor. . . . Everyone must put his hand to the work which falls to his share, and that at once and immediately, lest the evil which is already so great may become absolutely beyond remedy."²⁶

More than twenty years passed from the time of this warning. It fell mostly on deaf ears. The remedy was to be found "quickly, at once and immediately." Entirely absorbed in personal material concerns, what was done was done slowly with undue deliberation, deferring to the powerful and wealthy. We are seeing the result, and the end is not yet. Even now the talk is all of trade, increased output, increased shipping, the careful restoration of the workers on their return from the battlefields to the proletarian position previously occupied. The *Manchestertum* is to reign supreme once more as it did a century ago. "To exercise pressure for the sake of gain upon the indigent and destitute, and to make one's profit out of the need of another, is condemned by all laws, human and Divine. . . . It is shameful and inhuman to treat men like chattels to make money by, or to look upon them as so much muscle or physical power."²⁷ And yet this is what is inevitably involved in a return to the old system, missing altogether the spiritual lesson. It requires no prophetic eye to see that such an attitude will merely take us in this century as in the last to the same catastrophes as previously followed a similar direction of ideas: 1848 repeated in quicker time with greater disaster.

Increased production is good, greater efficiency is good; the development of the resources that lie around us rather than looking to other countries for supplies is a worthy object. But there is a spiritual side to these matters. Can we not learn, without cant, that for nations more than for individuals the seeking of the kingdom of heaven and its righteousness will add unto us all these things? To what end is all this in-

²³ Monsignor Ireland, Archbishop of St. Paul, at the celebration of the centenary of the Institution of the Ecclesiastical Hierarchy of the U. S. *Le XXme Siècle*, September, 1890.

²⁴ Monsignor Ireland, *North Western Chronicle*, April, 1891.

²⁵ J. A. Ryan, *Socialism: Promise or Menace?* Macmillan, 1914, p. 248.

²⁶ Encyclical letter of Pope Leo XIII., May 15, 1891, pars. 3 and 67.

²⁷ *Idem.*, par. 21.

creased production and development? If it be reckoned in terms of preparedness more successfully to meet the preparedness for our undoing made by some other state then we shall be setting out on the old path once more, a path that will inevitably lead to another cataclysm, and again to another, until we have learnt the lesson proffered by God. Terrible as the lesson is, and still more terrible as the later lesson may be, there is no other way. Phrased in the oriental imagery of older days we read the story of David taking stock of the national resources for purely material ends. The choice of consequences lay between famine, military defeat, and pestilence. For better understanding by the simple-minded, historical allegories are related in terms of everyday life, but the higher scientists touched with the afflatus of the Divine are realizing that the same lesson is taught by whatever road we approach the subject, that by some spiritual law beyond human comprehension, unchangeable as the ocean tides, the purely material attitude of the industrial rulers of today will inevitably be followed, as such conduct always has been followed, by equal catastrophes. "Judgments" they may be called by the ignorant who see in that word only the vindictiveness of a human court, but in the light of Divine revelation, the apparent judgment has no such meaning. To such as can see, it is the tenderly regretful leading of a misguided child that has mistaken the finger post back to the parting of the ways that he may once more have the opportunity of choosing aright. "All men must be persuaded that the primary thing needful is to return to real Christianity, in the absence of which all the plans and devices of the wisest will be of little avail."²⁸ What is implied in this has been humbly sketched in the preceding pages. Many of the proposals are similar to what have been put forward from pagan sources, but there is this wide difference. As Catholic social reform they are a means to an end; in other programmes they are an end in themselves. The Church regards the human being as an end in himself, the pagan regards him as a means

to some end of the political or industrial state. By a logical process of law from false major premises, efficiency, production and development have come to be looked upon as ends in themselves with a view to the profit of individuals regardless of the enslavement of the masses. The Church considers the State and all its works, commerce, trade, and law, as mere means for the liberation and elevation of the masses; production for their use, efficiency and development to promote increased leisure for higher ends. This was the religion taught in Galilee.

BIBLIOGRAPHY.

- Girard, M. de—*Ketteler et la Question Ouvrière*, K. T. Wyss, Berne, 1896.
 Gregoire, Leon—*Le pape les catholiques et la question social*, Perrin et Cie, Paris, 1895.
 Hilquit-Ryan—*Socialism: Promise or Menace?* Macmillan, 1914.
 Jannet, C.—*L'Organisation du Travail d'après F. Le Play et le Mouvement Social Contemporain*, Societe D'Economie Sociale, 174 Bld. St. Germain, Paris, 1890.
 Ketteler, W. E.—*Freiheit, Autoritat und Kirche*, Kirchheim, Mainz, 1862.
 Ketteler, W. E.—*Die Arbeiterfrage und das Christentum*, Kirchheim, Mainz, 1864.
 Leo XIII.—Encyclical letters and pastoral letter of Lent, 1877.
 Metlake, G.—*Christian Social Reform*, Dolphin Press, Philadelphia, 1912.
Mouvement Social: association catholique; revue mensuel des questions sociales et ouvrières,—published regularly since January, 1876.
 Nitti, F. S.—*Catholic Socialism*, Macmillan, 1895.
 Pressense, F. de—*Le Cardinal Manning*, Perrin et Cie, Paris, 1896.
 Raynaud, B.—*Le Comte A. de Mun, L'Abbe Meny, Le minimum de Salaire dans l'industrie a domicile*, Alcan, Paris, 1912.
 Rogers, J. E. T.—*Six Centuries of Work and Wages*, Swan Sonnenschein, London, 1901.
 Rogers, J. E. T.—*Industrial and Commercial History of England*, Fisher Unwin, London, 1898.
 Rowntree, B. S.—*Land and Labor in Belgium*, Macmillan, 1912.
 Ryan, J. A.—*Distributive Justice*, Macmillan, 1916.
 Ryan, J. A.—*A Living Wage*, Macmillan, 1912.
 Turmann, M.—*Le Developpement Du Catholicisme Social depuis L'Encyclique Rerum Novarum*, F. Alcan, Paris, 1900.

²⁸ Encyclical, May 15, 1891, par. 67.

A NEW JERSEY SURVEY.

The following report was made by a Committee of the Woman's Club of Orange preliminary to an all day conference on Americanization, which was held under the auspices of The Patriotic Bureau of the Civic Committee of the club in coöperation with Churches, Schools, Civic Organizations, Y. M. C. A., Y. W. C. A., and Clubs of the Oranges.

The committee consisted of a chairman and a lady from each of the Oranges, and the information was derived from personal interviews or correspondence with town officials, school boards, social workers, pastors of churches and Italian residents.

While the Survey was called a Survey of the Foreign Residents of the Oranges and the Agencies working toward their Americanization, it was found that in comparison with the Italians, the other foreign residents were a negligible quantity; so, the detailed work was confined to the Italians.

The Oranges are residential towns with but two large industrial plants, Edison's and a large drug company; so, deductions from this report would not be applicable to large industrial centres. Its interest is in that it shows the process of amalgamation under favorable circumstances where the foreign resident is brought in contact with all classes of citizens, and is personally known to many of them.

Any one passing through the Oranges could not find any point of division between them, nor could he readily distinguish them from Newark which immediately adjoins East Orange and South Orange. But politically they consist of the City of Orange, the City of East Orange, the Town of West Orange, and the Village of South Orange, each with a keen feeling of local pride and individuality.

CITY OF ORANGE.

Total population, 32,169; foreign population, 7,479; Italians not speaking English, 1,000; attending night school, 5 or 6.

Own real estate: one-third of the families. They own at least two-thirds of twelve blocks where holdings are small. Own business: No

figures. They are contractors, butchers, grocers, tailors, shoemakers, bakers, with own establishments. Have fruit, cigar and news-stands, restaurants, delicatessen shops, saloons (14), dry goods shops, a large department store. An Italian butcher got a \$100.00 prize for the best and cleanest shop in Orange. In professions: 3 doctors, 3 lawyers, 2 architects, 2 priests, 1 Protestant clergyman. Otherwise employed: Laborers, hatters, gardeners, chauffeurs, conductors, motormen, bootblacks, scavengers, furnace men at Edison's. Ask assistance: 42 applications at Bureau of Associated Charities in a month, 7 given financial aid.

In hospitals: 12 in Memorial, 10 in St. Mary's, 3 in Orthopædic, in a month. Criminals: None.

Societies: Sons of Italy, Albronsi, Foresters of America.

Papers read: *Il Progresso Italiano*, *Il Bullettino*, *Il Cittadino*, *Il Proletario*, *La Questione*.

Marrying age: Men at 23, girls at 21 officially, probably at 16. Marry: Italians, men sometimes marry American girls.

Total births: 824 (1918); Italian births: 321 (1918).

Church attendance: Our Lady of Mt. Carmel (R. C.) 200; Hurlbert St. Mission (Evangelical) 65 to 140; St. Johns (R. C.) 10 to 12.

In public schools (children): 1,800; Parochial schools, —; High school, 25; College, 1.

Sunday schools: All Saints (Protestant Episcopal), 60 to 70; Highland Ave. Presbyterian, 5 or 6; Highland Congregational, 75; Hurlbert St. Mission, 200 on rolls; 35 average attendance.

Sewing schools: Same as Sunday schools.

Settlements: Orange Valley Social Settlement, men, 138; women, 110; girls, 256; boys, 236. Catholic Mission, 150 children for religious instruction (daily).

Y. W. C. A.: 30 girls active members.

Orange has three hospitals which serve the four communities as does the Bureau of Associated Charities, except the bureau does not have much to do for South Orange. There are 26 churches.

The organizations doing social welfare work are Y. W. C. A., the Hurlbert St. Mission, the O. V. Social Settlement, the Catholic Mission, and The Visiting Nurses Settlement, whose work is purely for the body.

CITY OF EAST ORANGE.

Total population, 45,000; foreign population, 18,000; Italian population, 10,000; not speaking English, one-third approximately; attend night school, very few.

Own real estate: one-half the families; own business: 40 per cent; in professions: 1 lawyer, 1 doctor; otherwise employed: principally as laborers. Ask charitable assistance, none.

In hospitals, none; Criminals, none; Societies, —.

Papers read: 55 per cent do not read, 30 per cent read Italian papers, 15 per cent read American papers.

Marrying age: Men 18 to 21, girls 15 to 18; marry: Seldom any other than Italians. Total births: 494 (1918); Italian births: 56 (1918).

Church attendance: St. Joseph's, Italian R. C., 250 families; Elmwood Mission, Presbyterian, 35 to 40; First Reformed, 2 families.

Public Schools (Children). —; Parochial Schools, 5; High School, —; College, —.

Sunday Schools: St. Joseph's, number not given; Elmwood Mission, 100; First Reformed, 8 to 10.

Sewing School: Elmwood Mission, 40 girls.

There are 27 churches in East Orange. The Elmwood Mission which is supported by the Presbyterians is the only organization doing any kind of social welfare work, except what is purely physical, as that of The East Orange Aid to the Sick.

TOWNSHIP OF WEST ORANGE.

Total population, 15,000; foreign population, —; Italian population, 856 to 1,000; not speaking English, 30; attending night school, none.

Own real estate, 100; Own their business, 32; in professions: 2 lawyers; otherwise employed: in Edison's and as laborers; papers read: *Newark News*, *N. Y. Telegram*, *Il Largo Liberato*; ask assistance: 3 families on books of Overseer of Poor.

In hospitals: none; criminals: none.

Societies: Foresters of America; Court Belini, 123; Court Orange, 122.

Marrying age: 18 to 21; marry: Italians, few Irish or Americans.

Total births: 290 (1918); Italian births: 66 (1918).

Church attendance: 3 families at Our Lady of Lourdes.

Public Schools (children): 347; Parochial Schools: none; High Schools: 9; Sunday Schools: 15 at Our Lady of Lourdes; clubs: West Orange Community House, 50 boys, 22 girls.

The Community House which has recently been started is the only organization doing social welfare work. The Valley Settlement and the Catholic Mission extend their work to this town. The two first are supported by voluntary contributions and are non-sectarian. There are nine churches.

VILLAGE OF SOUTH ORANGE.

Total population, 6,000; foreign population, 410; Italian, 400; not speaking English: none; attending night school: none.

Own real estate: one third; own their business: one third.

Merchants: 22; in professions: 1 civil engineer; otherwise employed: clerks, gardeners, chauffeurs; papers read: *Il Progresso Italiano*, *N. Y. Telegram*; ask assistance: none.

Criminals: none; in hospitals, none.

Societies: Rocco Lodge.

Marrying age: 18 to 20; marry: Irish, Germans, Greeks, Americans.

Total births: 122; Italian births: 30.

Church attendance: 12 families at Our Lady

of Sorrows; all are nominal Catholics and attend no other church.

Public School (children): 50; Parochial Schools, 86; High School, 2; *College, 10; Sewing Schools: 22 little girls at Redmond House; Sunday Schools, none.

Redmond House is the only organization doing social welfare work in South Orange and is non-sectarian. There are 9 churches.

There are some striking variations in their reports. The small birth rate in East Orange is as recorded by the Board of Health. The possible explanation is that the Italians of East Orange, being very recent arrivals, may not have learned to register the births which are probably unassisted by doctor or nurse. Their recent arrival will also explain why more do not speak English and more are occupied as laborers than in the other Oranges.

To enter into any explanation of the attendance of Italian children at the South Orange parochial school and their absence from the other parochial schools would be very much to the point. I will only say that the South Orange Italians are too far from the Italian churches to be claimed as parishioners by either of them.

Why the non-Catholic churches keep hands off in South Orange is due to several circumstances. One is that there have always been Catholics of high social standing in the village who have been prominent in all civic undertakings and have made their influence felt.

The Italians are prospering and increasing more than any other citizens. But what about them spiritually?

BLANCHE MAY DILLON.

* * *

During the year ending May 31, 1919, the seven Catholic Hospitals affiliated with the Conference of Catholic Charities in Pittsburgh spent practically one million dollars for the poor and sick and afflicted of the city and diocese. This is a very creditable showing and should make the Catholics of the city proud of the manner in which their hospitals are lavishing treasure and time and energy upon the sick of the city.

*These are in Seton Hall College, and are not residents of South Orange.

Societies and Institutions

ASSOCIATION OF CATHOLIC CHARITIES OF NEW YORK.

BY TERESA R. O'DONOHUE.

THE year 1918-1919 (March to March) was one full of activities for the Association of Catholic Charities of New York, Ladies of Charity. The first work of all was to "help the Government win the war," and in every branch of welfare work much has been accomplished by the members in this direction as well as substantial aid in the various "drives" for Liberty Bonds, War Savings Stamps, Red Cross, Catholic War Drive, United War Fund Drive, etc.

In May, 1918, His Eminence, the late Cardinal Farley, appointed Countess Georgine Iselin, President of the Association, the other officers being, Vice-presidents, Mrs. Joseph Slevin, Jr., Countess de Laugier-Villars, Mrs. Nicholas F. Brady, and Mrs. H. Gloster Armstrong; Treasurer, Mrs. Thomas Hughes Kelly; Secretary, Miss Teresa R. O'Donohue; Executive Secretary, Miss Adele Le Barbier, with the Rev. Vincent de Paul McGean as Moderator. These officers with the following ladies make up the Executive Committee. Parish Centres, Aids to St. Vincent de Paul Conferences: Manhattan, Miss Mary E. Kelly, Honorary Chairman, Mrs. D. Moloney, Chairman; Harlem, Mrs. Edward D. Farrell; Bronx, Miss Louise J. Madden; Day Nurseries, Mrs. Thomas Hughes Kelly; Girls' Clubs and Homes for Working Girls, Mrs. De Lancy A. Kane; Fresh Air Work, Mrs. Thomas Shanley; Big Sisters, Mrs. H. Gloster Armstrong; Settlements, Mrs. William Arnold; Home for Incurables, Mrs. H. Knickerbocker Viele; Blackwell's Island Visiting, Mrs. Nicholas F. Brady; Belle-

vue Hospital, Miss Yvonne Gourd; Social Service in Catholic Hospitals, Mrs. Charles Murray; Tuberculosis, Mrs. Pierre Hoguet; Work Among the Blind, Mrs. J. Walter Wood; Queen's Daughters, Mrs. Warren E. Mosher; French Charities, Countess de Laugier-Villars; Coöperative Work, Miss Gertrude O'Connor; Emergency Relief, Mrs. Charles J. Welch; League of Catholic Women, Miss Teresa R. O'Donohue; Home Service, Mrs. Clarence W. Francis.

PARISH CENTRES.

The Parish Centres work under the patronage of the respective pastors, who aim to coöperate with and supplement the work of the St. Vincent de Paul Conferences. Weekly meetings are held for sewing and consultation as to how best to meet the needs of the neighborhood. Conferences are held at stated intervals at the central office of the Association of Catholic Charities, when the Presidents of the various Parish Centres present reports of all work accomplished.

The general activities may be classed as material, social and religious. In the beginning, Parish Centres devoted themselves to providing clothing for children and infants. This service was extended later to the mothers. As the work advanced and the friendly visitors became acquainted with home conditions, they found it necessary to provide for the material wants of the family and to supply food, fuel, rent, medicine and other essentials.

After confidential relations were established between the friendly visitors

and the families, the work took on a social aspect, giving an opportunity to advise as to care of home, ventilation, sanitation, preparation of food and food values. Attention was directed to the care of children; sewing classes were formed, singing taught, entertainments and outings planned, instructions in the Sacraments given, prayers taught, thus creating a Catholic atmosphere which should go far towards keeping the little ones within the fold. During these visitations, the friendly visitors have oftentimes come in contact with adults and children needing religious instruction. The adults do not practice their religion, and fail to give proper training to the children. In such instances, instruction has been given to children and parents with excellent results. Other cases seldom reached by the casual visitor are maternity cases in the homes of poor mothers, who are often without care and the common necessities of life. These cases call for the gentle, sympathetic ministrations of a woman, and were there but a few of such cases the service rendered must be considered the crown and glory of the work of the Ladies of Charity.

During the severe epidemic of influenza in the fall of 1918, members of the Parish Centres throughout the city responded to the call of mercy by nursing the sick and bringing food to the afflicted families. One Parish Centre, St. Jean Baptiste, inaugurated a moving kitchen whereby hot meals were sent to the homes of the sick. Through coöperation with the Mayor's Committee of Women we were able to send a large number of workers to the American Red Cross who acted as aids in the city hospitals. During the year members have also assisted the Federal Government in its work for "Children's Year,"—visiting homes and helping in the stations where children were weighed and measured.

Some of the activities of the various Parish Centres are as follows:

Visits made to homes and institutions, 5,339; pieces of clothing distributed, 25,036; household articles distributed, 248; First Communion and Confirmation outings, 474; Christmas dinners and bas-

kets, 864; instructed for the Sacraments, 1,074; employments secured for, 219; days work secured, 470; homes provided, 47; sent to hospitals, 19; portions of food distributed, 26,055; money expended in relief, \$10,438.00.

In addition to visiting families, homes and institutions, the members of the Bronx Centers support St. Margaret's Home for Working Girls.

BIG SISTERS.

The Big Sisters can report favorable progress for the past year in the financial field as well as in that of active work. As every one knows, every endeavor crowned with success today had a small beginning, in most cases nothing more than faithful service founded on loyalty to the cause adopted. Such has been the phase through which our own organization has passed. Not that we claim the success of an accomplished aim—we are far from that yet—but at least to those who have striven to uphold the principles Big Sisters should stand for, the last year has been most encouraging. It has been steady uphill work against tremendous odds, workers immersed in war work, and rightly so, but our work had to be carried on, too, for it was for the soldiers of tomorrow, the boys and the girls, future fathers and mothers—and just because we realized the need of concentration, we confined our work in the Manhattan Children's Court, and to special work in the Truancy Court. That we have made a success of our efforts is surely proven in the invitation extended to us to start a branch in the Richmond County Children's Court. In March, 1918, the work was inaugurated on Staten Island, and in its brief existence has done encouraging work among the girls and boys in that community.

The statistical records of both courts show in the spiritual field, 41 baptisms, some of these adults; 33 marriages arranged in cases where there had been only a civil service or no ceremony at all; 27 brought back to religious duties; 35 girls placed in families where they can attend school; 23 girls placed in clerical positions; 24 girls placed in families where they receive wages; 492

families supplied with Christmas dinners; 415 children supplied with toys, sweaters, clothing, etc.; 1,800 cases handled; 3,948 visits made. Our financial budget over and above these listed item shows \$3,500.00 expended for the relief of the destitute. This does not include salaries or any office expenses and has been disbursed in one court alone.

Most of the readers of this report are actively engaged in some branch of the Association of Catholic Charities, all keenly interested in making their field pre-eminently successful. They will read behind these figures statistics which an earnest volunteer quite naturally forgets to record—the discouragement, the giving of self to gain the desired end, the climbing of stairs only to find no one at home, the lack of sympathy on the part of those who should understand and do not—these and a thousand other difficulties that have to be met every day are the heritage of the Ladies of Charity, for we are proud of our subtitle, "Servants of the Poor," handed down to every daughter of St. Vincent de Paul, our illustrious patron.

EMERGENCY RELIEF COMMITTEE.

The Emergency Relief Committee is an important branch, as it provides assistance for immediate relief and keeps the home from being broken up. After this assistance has been given, if a Parish Centre exists in that parish, the family is transferred to the Center to be taken care of, but, unfortunately, there are many parishes that are unable to take care of their needy families and then the Committee continues to aid these families until they are rehabilitated and placed on a self-supporting basis. Families assisted during the year, 111; visits paid to families, institutions, etc., by the Social Welfare Visitor, 669; pieces of clothing distributed, 384; Christmas dinners given to 8 families; money expended for rent, \$915.00; expended for food and other necessities, \$512.00.

TUBERCULOSIS COMMITTEE.

The Tuberculosis Committee receives its cases through the clinics of the

Health Department and other organizations, and gives temporary relief in food, rent and clothing for tuberculosis patients in Catholic families. Visits are made by the trained Social Welfare Worker, and when necessary arrangements are made for taking the patients to hospitals, sanatoria and preventoria. Families assisted in which one or more is suffering from tuberculosis, 195; visits paid to families, institutions, etc., 2,658; quarts of milk supplied, 4,336; families supplied with eggs and groceries, 25; admitted to hospitals, preventoria, etc., 330; Christmas dinners given to 30 families; pieces of clothing distributed, 1,158; spiritual advice, 272; employment obtained for 182; money expended in relief other than rent, \$1,318.00. During the influenza epidemic the Social Welfare Visitor gave her time for two weeks in charge of the Board of Health station at the office of the Association of Catholic Charities, paying 60 calls to 46 patients in 23 families.

WORK AMONG THE BLIND.

The Catholic Institute for the Blind, 222nd Street and Eastchester Road, Williamsbridge, New York City, under the direction of the Sisters of St. Dominic, is devoted to the care and education of little blind children from the age of four to sixteen years. In the school department the following subjects are taught: English, writing with stylus, kaleidograph and typewriting, spelling, dramatization, arithmetic, geography, history, current events, nature study, and physiology. Special attention is given to vocational training. Physical training consists of gymnastic exercises, folk and fancy dancing, and games. The aim and purpose of the Institute is to develop a spirit of happiness and self-confidence in the children.

Catholic Centre for the Blind, 119 West 70th Street.—This is a home for blind working girls, where each girl contributes in some measure towards her support. Many of these girls work at the Lighthouse, and during the past year several have obtained employment in candy and automobile factories.

This Committee also supplies a small

fund, which is being used to procure eyeglasses for children whose sight for lack of this aid would be seriously impaired. Cases investigated, 37; children supplied with glasses, 22. Money expended, \$51.53.

RESIDENCES FOR BUSINESS GIRLS.

Regina Angelorum, 112-118 East 106th Street.—Supervised by the Sisters of Mercy. This house is designed to meet the needs of the self-supporting young women of this city. Many girls are tided over dull seasons and are prepared to secure better positions. Some have been financed for special courses in order to advance themselves, and later, when positions are secured, the money has been refunded. During the past year 169 transients have been cared for in addition to the full capacity, 110. Besides this house, the Sisters have furnished rooms under proper supervision where girls are placed when there is no room in the main house, the girls taking their meals in the Home.

Dominican Home, 207 East 71st Street.—Maintained by the Dominican Sisters. Accommodation for thirty girls, preference being given to those who have neither parents nor home in New York and are starting out as wage earners. The chief aim is to furnish a restful and cheery home after the day's employment. Total accommodated during the year, 110; employment secured for 20.

Assisium, 12 West 129th Street.—Residence for business girls under the care of the Missionary Sisters, Third Order of St. Francis. The average number of boarders is 20. An opportunity is afforded to attend classes in stenography, typewriting, bookkeeping, etc.

St. Stephen's Inn, 213 East 31st Street.—The Inn accommodates thirty-two girls. The bedrooms are large and airy and two parlors afford ample means for recreation and entertainment. There is a spirit of congeniality and companionship among the girls that tends to create a homelike atmosphere.

St. Margaret's Residence, 603 Walton Avenue, Bronx.—A small boarding house for self-supporting young girls under the care of a matron, who takes a

motherly interest in each girl. Accommodations for eleven, and during the past year twenty-six girls have been entertained. Girls are frequently cared for during their enforced idleness and assisted towards obtaining positions.

Devinclaire, 415 West 120th Street.—A boarding house for business girls, under the charge of the Sisters of Mercy. Accommodations for 120. Residents have the privilege of inviting their friends for dinner and a special room is provided for those having men friends. A great number of the girls attend night classes at the various educational institutions of the city.

House of Our Lady, 52 East 126th Street. A boarding house and club for girls maintained by the Sisters of Divine Compassion. About 150 girls are accommodated during the year. This home is also the Reception House for the Good Counsel Training School at White Plains, N. Y.

Tally-Ho-Rest, Tuckahoe, N. Y.—A vacation home for working girls which was officially opened May 30, 1918. The main house accommodates sixteen, while a charming annex, called the Bungalow, houses ten. From June 1st to October 1st 125 girls spent their vacation here, and in addition to this number 135 girls came for week-ends. The regular summer vacation season closed Labor Day, when a very enjoyable dance was given to the soldiers on guard on the Croton Aqueduct. It was intended to keep the house open all winter for week-end parties, but on account of the shortage of coal in the early fall it was necessary to give this up, but it is hoped to do this another year.

CLUBS FOR BUSINESS GIRLS.

Clover Club.—The members of this club have been meeting every Monday evening at the Young Women's Catholic Patriotic Club, about an average of sixteen girls attending the Supper Club, preparing their own supper under the direction of a Domestic Science teacher, and afterwards going to the Surgical Dressings room. A number of the girls have been knitting socks and sweaters at home. This class was discontinued

November 1st, and a Current Events class started. Other members have joined various activities of the Patriotic Club.

Young Women's Catholic Patriotic Club, 641 Lexington Avenue.—This club was organized under the Women's Auxiliary of the National Catholic War Council, and is partially self-supporting through dues and entertainments, and is also self-governing under the Board of Directors. There is a membership of 700 engaged in patriotic service of all kinds, including the making of surgical dressings as well as hospital and refugee garments. Weekly dances are held for men in uniform Saturday evenings with an attendance of 200 men and young women. No member of the club may attend these dances unless she has done her share of patriotic service work in the activities mentioned above. Classes are held in dressmaking, cooking, gymnasium and dancing, dramatics, current events, public speaking, and French. Sundays are devoted to travel talks, teas and hikes. Week-end parties are provided at Tally-Ho-Rest and Staten Island. During the summer a Neighborhood Canning Centre was maintained for the women living in the neighborhood, also a playground on the roof and in the auditorium for the children, where there was raffia work for the older children and kindergarten occupation for the younger ones, with folk dancing and singing games for all, besides picnics and outings, visits to the Public Library for the "story-hours" and a motor party for the closing day. In addition to the other activities, during the influenza epidemic a food station was maintained where hot broth, cereals, custards, etc., were obtained for the sick and their families.

SETTLEMENTS.

The work of Catholic Settlements differs from the philanthropic work of non-religious institutions. These supply the immediate wants of poor and ignorant children, but ignore the sublime dignity and eternal destiny of the child. The Christian charity that fills the Catholic Settlement sees in the child the immortal soul and looks upon every child as a

fellow-being on the way to eternal happiness.

The settlements give religious instruction to children in their neighborhood; hold mothers' meetings; have circulating libraries, classes in cooking, sewing, handicraft, basketry, dancing, embroidery, and entertainments for the children throughout the year. Outings and Fresh Air work are among other activities. In addition to their usual work during the past year the Settlements have cooperated with the demands of the country in making surgical dressings and hospital supplies, as well as knitted garments by the younger children. Visits are paid to families, employment obtained, and relief given when needed. Both children and adults are prepared for the Sacraments.

St. Rose Settlement, 257 East 71st Street.—This settlement has been in existence 21 years. Registration at religious instruction, classes, etc., 462; aggregate attendance at entertainments, outings, etc., 1,542; visits made to families, 2,441; clothing distributed, 57 pieces; articles made for Red Cross, 10,800 surgical dressings; day's work obtained, 14; position secured, 13; Christmas dinners and baskets given to 7 families; baptisms, 5; First Communion, 78. The Knights of Columbus have established an Employment Agency at the Settlement, to assist returned soldiers, sailors and marines in obtaining work.

Barat Settlement, 223 Chrystie Street.—Maintained by Children of Mary of the three Sacred Heart Convents in New York. Registration at religious instruction, classes, etc.: Girls, 120; boys, 95; aggregate attendance at entertainments, outings, etc., 3,280; visits made to families, 326; clothing distributed: new, 398; second-hand, 129.

St. Joseph's, 448 East 116th Street.—Registration at religious instructions, classes, etc.: prayer class average attendance, 69; Bible classes, average attendance, 64; catechism classes, average attendance, 56; classes for young women in the evening, 33; aggregate attendance at entertainments, outings, Christmas Tree parties, 785; park outings, 834; orphans' automobile outing, 107;

country outings of 2 weeks each, 212; clothing distributed, 255 pieces; articles made for Red Cross, knitted garments, 153; surgical dressings—wipes, 2,848; compresses, 1,621; Christmas dinners and baskets given to 151 families; First Holy Communion—children, 115; adults, 33; Confirmation—children, 105; adults, 33; coal distributed to 144 families; ice tickets distributed to 83 families. Mothers' Meeting (once a month), average attendance, 69; Retreat to St. Regis Convent, 14; Kindergarten class, average attendance, 76.

Mount Carmel Settlement, 307 East 112th Street.—Registration at religious instruction, classes, etc., 250; aggregate attendance at entertainments, outings, etc., 1,373; visits made to families, 304; clothing distributed, 199 pieces; articles made for Red Cross: sweaters, 243; mufflers, 24, and socks, 50 pairs; Christmas dinners and baskets given to 183.

Madonna Settlement House, 173 Cherry Street.—Under the direction of the Sisters of Our Lady of Christian Doctrine. This house is in one of the crowded districts of lower New York, and accomplishes great work among the young men and women of Irish and Italian parentage as well as those who are American born. Relief work during the past year has included 38,663 meals served to children and 9,627 to adults; baskets to families, 1,901; Christmas and Thanksgiving dinner baskets, 124; articles of clothing distributed, 456; quarts of milk sent to homes, 369; night lodging given to adults, 318. Societies maintained for all young people. The recreational work embraces parties, dramatic and musical entertainments, illustrated lectures as well as a Christmas tree. The Settlement has a summer home at Elberon, N. J., where children receive a two weeks' outing, and last summer twenty-four children of Catholic soldiers enjoyed this treat. Arrangements were also made for week-end entertainment of soldiers from the nearby camps. The influenza epidemic was especially severe in this neighborhood and the Sisters cared for 180 patients in their homes, distributing 1,096 quarts of milk besides broth, cereals, fresh eggs and fruit, and gave after care to twenty pa-

tients. Expenses of maintenance and neighborhood work, \$13,906.46; war activities, \$1,245.90.

Casa Maria, 251 West 14th Street.—Established for the care of young women of Spanish-American origin. Registration at religious instruction, classes, etc., 457; clothing distributed, 643; visits made to families, 45; articles made for the Red Cross, 2,000; day's work obtained, 54; positions secured, 420; night shelter given to 10; Christmas dinners and baskets given to 15; baptisms, First Communions and Confirmations, 57.

(TO BE CONCLUDED.)

* * *

At the first fall meeting of the Catholic Woman's League of Salt Lake City, Rev. C. B. Moulinier, S.J., advocated close unity of purpose and interchange of ideas and methods among health organizations of the city, declaring that coöperation will prove extremely beneficial in eradicating the evils attendant on poor working conditions and postponed treatment of diseases and injuries. Close watch of the morals and well-being of those who come immediately within the care of the Catholic women was also stressed in the address.

CATHOLIC CHARITY ORGANIZATION IN PITTSBURGH.

The Conference of Catholic Charities and Social Work is an organization of the Diocese having for its object the co-ordination of all the forces of the Catholic Church in the field of public and private charity and social service, and acts as a clearing house for all Catholic activities in the Diocese of Pittsburgh.

General offices are maintained in the Curry Building as the authorized diocesan headquarters to which the Catholic priests and people, and non-Catholic charitable and social agencies, as well as public officials, may turn for help and direction in the settlement of many vexatious problems not adjustable by means available in any one parish, or organization; for extra-parochial charitable and social service problems, and for contact and coöperation with public and

private charitable and social agencies, as well as for the standardizing of Catholic activities throughout the United States.

The schedule printed below indicates the plan of organization of the Conference of Catholic Charities and Social Work, and shows at a glance the immense scope and importance of the field of activity covered by the trained workers on its staff. The diagram reveals

that every form of human distress can be quickly alleviated, and every conceivable phase of Social Service has been either actually provided for, or is in contemplation, making the Diocese of Pittsburgh one of the first in the world in the thoroughgoing and scientific fashion in which it is attacking and solving the most pressing of modern problems.

CATHOLIC AFFILIATIONS

INSTITUTIONS			Societies
Adults	Children		
7--Hospitals Mercy St. Francis Pittsburgh St. Joseph St. John New Castle Beaver Falls	5--Orphan Asylums St. Paul's St. Joseph's Holy Family St. Michael's Good Shepherd Lincoln Avenue	St. Vincent de Paul Ladies Catholic Ben. Association Catholic Women's League Parish Aid Societies Sewing Circles	
3--Homes for Aged Little Sisters of the Poor Pittsburgh North Side St. Joseph's	2--Foundling Asylums Roselia St. Rita's L. C. B. A.		
2--Homes for Business Women St. Regis Mercy House	1--Day Nursery St. Ann's		
1--Home of the Good Shepherd Troy Hill	2--Protectorie for Boys St. Joseph's Toner Institute 1--School for Deaf De Paul Institute		

SPECIAL WORK

CO-OPERATION
WITHSOCIAL AGENCIES
PLANNED

Catholic Truth Society	Legislation	Schools	Agencies	Adults	Children
Publishes Edits Circulates Pamphlets Books Newspapers Magazines Articles Establishes Parish Libraries Parish Book Racks Publicity Bureau Syndicates News to Catholic Papers Daily Papers	Affecting Catholic Charity Interests	Duquesne University School of Sociology Seton Hill College for Women	Public and Private City County State	Convalescent Home for Women Temporary Home for Women Home for Incurables Night Dispensaries Community Centers Visiting Nurses	Day Nurseries Fresh Air Camps Temporary Home Club Houses for Boys Girls Camp for Boys Boy Scouts Girl Scouts Big Sisters

SUPERVISION

<i>Investigation</i>	<i>Families</i>	<i>Adults</i>	<i>Children Placed In</i>	<i>Friendly Visiting</i>	<i>Social Service</i>
Cases from: Civic Agencies Other Agencies Private Sources Police Stations Courts: Morals Juvenile Desertion	Aided through Affiliations	Employment Bu- reau Room Registra- tion Travelers Aid Legal Aid Emergency Fund General Informa- tion Bureau	Private Famil- ies Institutions Adopted	Institutions Hospitals Private Homes Big Brothers	4—Evening Schools—Girls Cathedral Holy Rosary St. Joseph's St. Peter's, N. S. 5—Settlements Soho Webster Ave. Penn Avenue Homewood Lawrenceville 1—Summer Camp —Girls

Summary of work done exclusively by the Conference of Catholic Charities during the year 1918, through its General Office and Staff of Trained Workers. This report does not include any charitable or relief work done directly by any of the many affiliated institutions or societies of this Diocese:

Application for Aid: New Cases, 1,128; Continued, 2,547; Recurrent, 355; Total, 4,030.

Visits Made: New Cases, 2,652; Continued, 4,950; Recurrent, 574; Total, 8,176.

Office Work: Visitors, 2,182; Telephone Calls, 8,574; Letters Mailed, 1,951; Good Samaritan Reports, 13,000.

Employment: Men, 15; Women, 60.

Children Placed: Institutions, 405; With Relatives, 113; Adopted, 41; Private Homes, 51; Hospitals, 96; Total, 706.

Adults Placed: Institutions, 109; With Relatives, 24; Hospitals and Dispensaries, 296; Total, 429.

Juvenile Court Cases Registered: Boys, 391; Girls, 95.

Desertion and Non-Support Cases Registered: Mothers' Assistance, 15; Workmen's Compensation, 11; New Cases, 1,128.

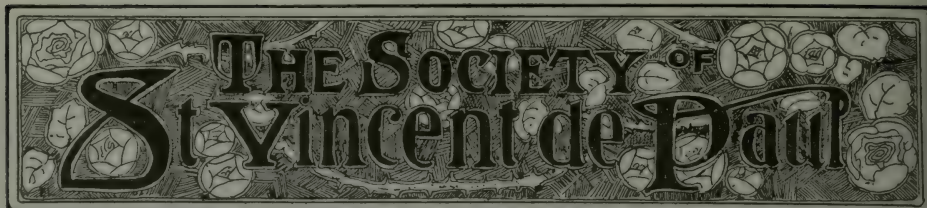
During the five months ending May 31, 1919, the Conference of Catholic Charities has had 1,156 applications for aid at its General Offices in the Curry Building. Due to the better times, in spite of the great amount of unemployment, there has been a steady decrease in the applications for assistance, month by month, the figures for May being the lowest of all.

During the same period, the Catholic

Charities Bureau has placed 508 children, who have been thrown upon the resources of the office for disposition. For these more than 500 children, homes were found for just about one-half of them, the exact figure being 290. These homes were all procured by the staff of the Conference of Catholic Charities, and without their expert assistance all of the more than 500 children would have been placed in the already overcrowded institutions for children in the city, or else have been abandoned.

Seven of the largest and most important hospitals in Western Pennsylvania have become affiliated with the Conference of Catholic Charities. Five of them are in the city of Pittsburgh, namely: Mercy, St. Francis, Pittsburgh, St. Joseph's, and St. John's. The remaining two are at New Castle and Beaver Falls.

This more intimate union and coöperation through the Catholic Charities Bureau has for its purpose to avoid duplication, for the mutual exchange of information, to raise the standards of efficiency, and to coördinate the work of hospitalization in the Western Pennsylvania area. The trained Social Workers of the Catholic Charities Bureau are able by this affiliation to greatly increase their effectiveness, and in turn the hospitals benefit by having at their disposal the staff of the Conference of Catholic Charities.

TWO LETTERS OF MME. OZANAM.¹

(Translated from the September Bulletin.)

THE month of September again reminds us of the Anniversary of the death of Frederick Ozanam, who expired at Marseilles in 1853 on the day of the Feast of the Nativity of the Blessed Virgin, while he was returning from a sojourn of more than a year from the Southern part of France and Italy, where the Doctors had sent him in the hope of counteracting the sickness which was undermining his constitution, already weakened by overwork.

There is no document pertaining to this last year of Ozanam's life which should not greatly interest us, because it was after all, more than any other, filled with his charity. He felt himself drawn towards Heaven, and before leaving this earth he consecrated what was left of his strength to extending the Society of St. Vincent de Paul. We are glad to publish the two letters of Mme. Ozanam addressed to her dear and faithful friends, Mr. and Mrs. Léon Cornudet, which refer to the relapse that Ozanam suffered which was the beginning of the end, and of his death.

Mme. Ozanam to Mr. and Mme. Léon Cornudet.

August 7, 1853.

Antignano Livorno, Casa Berni.

My dear Friends:

I come again to beg you for your most ardent prayers for my poor sick loved one. He is again very seriously ill and again we must supplicate our Divine Master to spare us from this cruel blow.

¹ We have received these letters from M. Léon Cornudet a member of the Council General, grandson of M. L. Cornudet who, like Ozanam, was one of the Vice-President-General.

After a long and severe winter passed at Pisa, Frederick improved so much and so quickly at the seashore, that the doctors, who were themselves surprised had advised us to prolong our stay, which was so beneficial, in such a favorable location, and we therefore gave up our expectations of returning to Paris, to try and continue a convalescence which seemed progressing so well. To vary the monotony of our exile, we started on a little excursion and just as **we were preparing, with hopes of passing** the rest of the summer here, Frederick was taken violently ill and his condition at this moment is most grave.

What does God wish of us? We do not know, but may His Holy Will be blest and may He have pity on us! We **have had to ask Charles² to come here** for the consolation of both brothers and to have the benefit of his medical treatment, and we are now awaiting him with impatience.

The hand of Providence, which is sweet even in the midst of the greatest affliction, has, however, brought us help. In this City, where only a few months ago we knew no one, Frederick has been able to make friends whose kindness and devotion bring to our mind those of Paris, although we cannot forget the latter. We have two very good doctors and above all Frederick has found in Mr. Massucco, the Superior of the Lazarists, all the spiritual help that his soul could need. He spends long hours with him, which are wonderfully comforting to my poor beloved invalid.

I give you these details, dear friends, knowing how anxious you are about him. Frederick wishes me to say to all his friends that God has blessed his journey to Sienna and that after many

² Dr. Charles Ozanam, brother of Frederick.

difficulties, two Conferences have been founded at the College of Tolomei, one among the inmates and the other among the externes. Father Pendola is the President. He is a man so highly esteemed in Tuscany, and so much venerated at Sienna, that all he wishes succeeds.

Adieu dear friends, may God forever spare you from the cruel anguish which it has pleased Him to send to us. Frederick embraces you tenderly, as I do with all the affection of a broken heart.

(Signed) AMELIE OZANAM.

P.S.—Father Pendola is a very well known man and enjoys the high respect of everyone. My husband thinks that the Council General might very well show him their appreciation for what he has done and write to thank him for the founding of the Conferences and offer letters of aggregation. To have with you Father Pendola in Tuscany, is like having Father de Ravignan in France. I cannot describe to you the calm and perfect resignation of my poor dear friend. God seems to wish to make him even more perfect before taking him to Himself. The more his frail body is weakened by suffering, the more his beautiful soul becomes elevated and grand; his heart was never warmer nor his imagination more ardent. Not a single complaint!

Mme. Ozanam to Mr. Léon Cornudet.
Marseille, Monday.

My dear Friend:

My poor loved one has left me, I am returning alone; he died so peacefully, so calmly and so sweetly . . . just as his life made him worthy to die. I cannot bear to leave his remains behind. They will be transported to Paris, to rest in peace near those of my father and my brother.

Although I am excessively worn out, I would like to leave tomorrow, Thursday morning, to have a Mass said in the Church in which he made his First Communion and to be present at it with some friends and relations, and then to leave on the nine o'clock boat for Chalon. I will be very much consoled to see you there, and if it is possible for you to come there Friday, I will wait for you

all day. I do not wish that you should come to meet me here, it would make your poor eyes cry too much. Keep them dry for your children. To you, dear sir, and dear friend, I have an urgent request to make in the name of my poor beloved; he desired ardently and repeated it to me several weeks before his death, that you should become the guardian of his poor orphan. Her uncles and my mother would be very happy, and I cannot tell you what a great consolation it would be to me to have you for a guide and support in the education and the conduct of this unhappy child.

Adieu, dear sir, and friends. I tremble so that I cannot continue. You will read his will. Let God grant us the grace, to you, to me, to all who loved him, to die as he did, in the peace of the Lord.

(Signed) AMELIE OZANAM.

THE ANNUAL MEETINGS.

Owing to the fact that the Annual Meetings of the Superior Council and the Society in Detroit, October 16-20, will occur about the same time that this issue of the REVIEW will appear, there is no special notice of them to be made at the present time.

The programme of the Meetings was outlined in the September number of the REVIEW, and we hope in the November issue to give a comprehensive account of proceedings in Detroit, and in the following issues to refer to some of the important subjects presented and discussed at the Meetings.

THE MULRY CLUB.

A new organization has just been launched in the archdiocese of New York which is to be known as the Mulry Club. It has long been a matter of civic pride among the Catholics of New York City that in no other locality were there as many Catholic men and women engaged or actively interested in social work as in the archdiocese of New York. It has also been a subject of reproachable criticism that they were without an organization that would provide the means for an outlet of expression on social subjects so vital to the success of Catholic endeavor in this great field. It was the consensus of opinion that such a club has a definite field not now cov-

ered by any existing Catholic organization. It was therefore deemed advisable to inaugurate a movement to organize this group of people, in order that their services might be coördinated and to bring them together for mutual acquaintance and coöperation.

The club is also intended to provide a forum for the discussion of social welfare in general, under the guidance and authority of the Church. The efforts to organize the Catholics engaged in this field was encouraged and approved by His Grace the Most Rev. Patrick J. Hayes, Archbishop of New York, who has graciously consented to become the honorary president of the club. Rev. Robert F. Keegan, secretary for charities to the Archbishop, is to be the spiritual director. The idea was crystalized a few days ago, in the formation of the Mulry Club. Its charter membership contains the names of fifty persons, representing the entire field, including both private and public organizations, and is the nucleus of an organization which is destined to play an important part in Catholic social service activities in this archdiocese.

The selection of the name of the club is prompted by a desire of Catholics engaged in social work to offer a tribute to the memory of Thomas M. Mulry, who did more in the interest of Christian charity, in accordance with the conceptions of St. Vincent de Paul, than any other American layman in his generation. The objects of the Club are—

“To promote Social Welfare, in general.

To associate Catholics engaged in social work or in social service activities, whether volunteer or professional, with a view to securing and maintaining among them a high standard of coöperative study and effort.

To promote such high standards and general efficiency in social welfare work by the establishment of special groups among its members.

To hold conferences on subjects included within the general scope of social service and thus secure the opinions and deliberative judgments of those specially trained and experienced in this field.

To act in an advisory capacity with respect to social service activities when called upon by any contemplated or existing organization.

To initiate, recommend or advocate, when deemed wise, social welfare endeavors for the public good and to oppose such as may be deemed to operate to the contrary.”

Membership in the club is open to Catholics who have had a minimum service of one year in social service work or in activities, lay or professional, having to do with social service, in religious, fraternal or public organizations. Plans are under way for the opening of a permanent office and meeting place for the transaction of the club's business. The work of the club is divided up among the committees on civic problems and legislation; social conditions; education; families; children; industry; delinquency; public health. It is the duty of these committees to make a special study of the general subject assigned to them. Monthly meetings will be held for the presentation and discussion of various topics.

The officers and board of directors are as follows: Honorary President, the Most Rev. Patrick J. Hayes, D.D., Archbishop of New York; spiritual director, the Rev. Robert F. Keegan; president, Bernard J. Fagan; vice-president, Edmond J. Butler; secretary, Miss Margaret Cummings; treasurer, Victor F. Ridder; executive board, three years, Hon. Cornelius F. Collins, Thomas F. Farrell, Miss Mary E. Tinney; two years, Morgan M. L. Ryan, Edwin J. Cooley, Mrs. Evelyn Tobey; one year, T. Bertram Graham, George J. Gillespie, Jane Hoey.

ANNUAL REPORTS.

A matter of very great importance which in some quarters does not receive the serious consideration and attention it should, is that of the records of the Society. These records can only be assimilated and compiled from one source, and that is the Annual Reports of the Conferences, which if correctly filled out, would furnish all the data and statistics necessary for the purpose.

Our President, Brother Gillespie, fully

realizing the need for correct records, brought the matter to our attention in his letter to the members of the Society last year in the following words: "The making of reports at scheduled times may seem unimportant to a local Conference, but that is not so. It is a necessary part of our story—if omitted it spoils our story and causes disappointment to the great majority of our Conferences whose reports are submitted promptly. I know it must be a lack of appreciation of the importance, to the Society as a whole, of making and filing reports at the proper times that causes some Conferences to persist in failing to perform this duty. I urge attention, thereto without fail hereafter."

Not only should the Annual Report be made out and filed with promptness, but it should be done thoroughly and completely. On the blank forms we use, under the head of "President's Report" on the third page, there are twenty-two numbered items, designed to secure the information indicated, and unless this information is furnished in each instance, the report is not complete, and the President of the Conference, to that extent, is remiss in the performance of a very important duty, and the story of his Conference is spoiled. The Records of the Society cannot be made perfect from incomplete reports. Blank forms for Annual Reports for the fiscal year ending September 30, 1919, have recently been sent to the Councils in all the circumscriptions in the United States, and should at this writing be in the hands of every Conference. Presidents of Conferences are particularly urged to complete fully that portion of the blank calling for their own report, and to personally supervise the filling in of the figures and the other statistics called for. The Superior Council has been unable, on account of a lack of coöperation in the past on the part of a few, to complete its own report to the Council-General, and now makes a special appeal to the President of every Conference to be sure that his Annual Report for this year is correct and complete, and promptly forwarded, so that the records of the Society may be brought up to date.

PRESIDENT-GENERAL'S FUND.

The following communciation from the President-General, acknowledging the receipt of our last draft amounting to Francs 21,612.92, will, we are sure, prove, by the information it conveys as to the good already being done, a sufficient reward for the efforts made by us in helping to make a success of the Fund:

PARIS, August 29, 1919.

SIR AND DEAR BROTHER:

I have to acknowledge receipt of the last check which came in your letter of August 31st, and I would again ask you to thank all your Conferences for their generosity and their efforts in collecting help for the Provinces which were devastated during the war.

The contributions so far amount to a little over F. 450,000. You know what the share of the United States is; it is far in excess of what we expected. Truly your country is the most charitable in the world.

We have already sent large amounts to Belgium, Italy, Poland and Syria. In the latter country, so terribly ravaged, because of this help passing through our hands, the love of France has greatly increased. The people cry out: "We have been waiting for you for fifty years," so I am informed by our diplomatic envoy. War is detestable, but it has prompted many noble actions. What virtue and moral grandeur it has revealed to us!

Accept, Sir and Dear Brother, the assurance of my gratitude and attachment.

D'HENDECOURT,
President-General.

REPORTS OF COUNCILS AND CONFERENCES.

Particular Council of Washington, D. C., year ending September 30, 1918: Conferences reporting, 9; families relieved, 243; persons in said families, 782; visits made to families, 2,772; situations procured, 43. Total receipts, \$4,956.24; total expenditures, \$3,847.59.

Particular Council of Brooklyn—The Report of the Particular Council of Brooklyn to September 30, 1918, shows 55 Conferences reporting. The number of families relieved was 2,356, which is somewhat smaller than the previous year, but the number of persons in the families was nearly the same, 12,893, and the visits to the families were 27,221, exceeding those of last year. The Conferences succeeded in securing 365 situations, relieving in this way many families in which unemployment had forced them to seek for assistance.

The fifty-five Conferences reporting show a slight increase in active members who numbered 900; with 89 honorary members. The income of the Conferences was \$65,156.55, nearly 65 per cent of which was the amount contributed through the Poor Boxes and St. Anthony's Bread, the Brooklyn Benevolent Society (Heaney Estate) again donated \$10,000.00 to the Council as heretofore, to secure clothing and fuel for the poor. The members themselves contributed \$3,154.92 in the collections at the weekly meetings of the Conferences. The largest outlay was \$50,414.29 for groceries, fuel and clothing, while the cash grants were \$9,225.00 and \$2,197.21 were donated to other worthy charities—the poor helping the poorer.

The visitation of the patients in the Kings County Hospital is carried on every Sunday and good reading matter and religious articles are given out. Another group of members visit the City Prison on Raymond Street once or twice a week, talk to the prisoners, distribute reading matter and encourage them to approach the sacraments, with good results.

NOTES AND PERSONALS.

Brother John J. Fuller, President of St. Aloysius Conference of Washington, D. C., is to be heartily congratulated on his remarkable and enviable record as a Vincentian, having this month completed a membership of fifty-one years in the Society, and as President of the Conference for the past thirty years. For many years after his election to this position he made it a duty to personally visit the homes of the poor who were assisted by the Conference, and in this way he was in close personal touch with each case that his various Committees had charge of, and the efficiency of the work was thereby materially promoted. "As the President is, so is the Conference," and Mr. Fuller may well feel as proud of his fifty-one years of con-

tinuous service in the Lord's vineyard, as the Conference is proud of his glorious record.

* * *

Our President, Brother Gillespie, was honored by appointment as Chairman of the Cardinal Mercier Reception Committee during the recent visit of the latter to New York. He not only had full charge of all the arrangements, accompanying His Eminence on his trips to Baltimore, Washington, and Albany, but outlined the itinerary which met with the gracious and entire approval of the Cardinal, and which has worked with the utmost smoothness and success.

* * *

Not to give it undue prominence, in order to secure its "leave to print," it gives us pleasure to add that our Secretary of the Superior Council, Brother Edmond J. Butler, who has served as a member of the New York State Probation Commission for the past nine years by successive appointment of the several Governors, was last month elected President of the Commission.

* * *

We are informed that a central purchasing department has been instituted at the Bureau of Catholic Charities of Cincinnati, by authority of His Grace, Archbishop Moeller. The purpose is to enable the Catholic charitable and educational institutions and the Churches of the city to do all their buying through the Bureau, ensuring a great saving through the lower prices obtained on account of the large orders placed.

Priests and religious organizations will also in this way be spared the necessity of bargaining for their supplies. The idea has been enthusiastically received and the plan is already in successful operation under the direction of its originator, Rev. Francis A. Gressle, the energetic Director of the Bureau of Catholic Charities and the Spiritual Director of the Society of St. Vincent de Paul of Cincinnati.

NOTICE.

Owing to the Printers' Strike in New York City, two pages of the St. Vincent de Paul section had to be omitted.

Contents for November, 1919

EDITORIALS	259
Unreasonable Capital.—Unreasonable Labor.—Bolshevism: Its Cure. By David Goldstein and Martha Moore Avery.	
PRINCIPLES AND METHODS	265
Social Service in Hospitals. Rev. John O'Grady, Ph.D.—Ten Don'ts for Social Workers. Harriet L. Barry.—Catholic Attitude on Social Work.—Living Cost and Wages.	
SOCIETIES AND INSTITUTIONS	271
The Paris Bureau of Charities. Marguerite Boylan.—Association of Catholic Charities of New York. Teresa R. O'Donohue.	
THE SOCIETY OF ST. VINCENT DE PAUL	277
Annual Meetings of 1919.—Attendance at Detroit Meetings.—Reports of Councils and Conferences.	

THE CATHOLIC CHARITIES REVIEW

Published the middle of every month except July and August by
THE NATIONAL CONFERENCE OF CATHOLIC CHARITIES
 AT 120 WEST 60TH STREET, NEW YORK

Editorial Office:

THE CATHOLIC UNIVERSITY OF AMERICA, WASHINGTON, D. C.
 REV. JOHN A. RYAN, D.D., Editor and Manager

Annual Subscription, \$1.00

Single Copies, 15 Cents

Make checks payable to *The Catholic Charities Review*

Entered as second-class matter January 13, 1917, at the Post Office at New York, New York, under the Act of March 3, 1879.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized October 8, 1918.

STUDIES

An Irish Quarterly Review of Letters, Philosophy and Science

The Table of Contents of the September, 1919, issue reads as follows:

- I. SOCIALISM AND CATHOLIC TEACHING.....Peter Finlay
- II. THE IRISH LAW OF DYNASTIC SUCCESSION.....Eoin MacNeill
- III. SPIRITUALISM AND ITS DANGERS.....Herbert Thurston
- IV. THE GAELIC LEAGUE, 1893-1919.....Arthur E. Clery
- V. PALESTINIAN CUSTOMS AS ILLUSTRATING THE BIBLE...Edmond Power
- VI. AGRICULTURAL EDUCATION.....T. Wibberley
- VII. POETRY—REX A LIGNO.....H. M. Gaffney
 - PAN'S VILLANELLE.....Armel O'Connor
 - DARKNESS.....Cathaoir O'Braonain
 - FUNERAL SONG.....George O'Neill
 - NIGHT.....Theodore Maynard
 - CREATION.....Charles J. Quirk
- VIII. UNPUBLISHED IRISH POEMS—No. 7.....Osborn Bergin
- IX. SHAKESPEARE FROM A NEW ANGLE.....W. J. Lawrence
- X. THE FRIARS PILGRIMS FOR CHRIST.....Ambrose Coleman
- XI. CHRONICLE—
 - I. IRISH FICTION FOR BOYS.....Stephen J. Brown
 - II. IMPRESSIONS OF AUSTRIA DURING THE WAR..D. J. F.
 - III. SPAIN'S HOMAGE TO THE SACRED HEART..Miguel D.
- XII. REVIEWS OF BOOKS.

Studies may fairly be said to have the singular merit, among the quarterlies of the day, of a strict avoidance of the vague or obvious talk and the copious exploitation of views which people whose time is valuable can only skim hastily through. Strictly sectional as is this Roman Catholic and Nationalist review, it seldom fails to contain matter of general interest, treated, whether it touches the present or the past, with lucidity and sound knowledge.—*The Times Literary Supplement* (London), June 26, 1919.

That most excellent Irish Quarterly Review published in Dublin under the title of *Studies* always contains good literary matter.—C. K. S. in *The Sphere* (London), April 12, 1919.

This Irish Quarterly is more than making good its promise, and is to-day a review no Catholic reader can neglect—as brilliant as its older contemporary in green [*Dublin Review*], and even richer in varied matter.—*The Universe* (London), January 4, 1918.

STUDIES is issued early in March, June, September and December.

The Editorial Offices are at No. 35 Lower Leeson Street, Dublin.

Price, Single Copies, 75 cents net; Annual Subscription, \$3.00, post free.

Dublin: THE EDUCATIONAL COMPANY OF IRELAND, Limited

London and St. Louis: B. Herder

Melbourne: William P. Linehan

THE CATHOLIC CHARITIES REVIEW

VOL. III

NOVEMBER, 1919

No. 9



UNREASONABLE CAPITAL

THE Industrial Conference, called by President Wilson, to place the relations between labor and capital upon a "new basis," has dissolved without taking a single step toward its appointed goal. As most of our readers know, it was composed of three groups, representing, respectively, the public, employers, and employees. The breakup came when the labor group withdrew from the Conference because the employer group rejected labor's resolution in favor of collective bargaining. According to the rules adopted at the outset, no action was to be regarded as binding which failed to receive the assent of all three groups. In the vote on collective bargaining, both the labor and the public groups were recorded favorably, but ten of the seventeen employer members placed themselves in opposition. Thus the question remained where it had been when it was taken up two weeks previously. Believing that no good could come out of an assembly which failed to endorse what they regarded as fundamental, indeed, as a prerequisite to any effective action, the representatives of labor quit the Conference. Whether they were well advised in taking a despairing position

is a question that is susceptible of more than one honest answer; but there can be no intelligent dissent from their view of the vital character of collective bargaining.

The resolution, which was supported by the labor and public groups, but rejected by a majority of two in the employers' group read thus:

"The right of wage earners to organize without discrimination, to bargain collectively, to be represented by representatives of their own choosing in negotiations and adjustments with employers in respect to wages, hours of labor and relations and conditions of employment, is recognized."

In effect, the resolution would commit all three groups, including that of the employers, to the proposition that employees ought to be permitted to deal with an employer as a body and through representatives freely chosen by themselves, whether or not these representatives were on the payroll of the employer with whom they were to negotiate. This proposition is obviously reasonable. Why was it rejected by the employers?

Their own answer was given to the public in a statement printed in the newspapers of October 24. The statement is not free from ambiguity, and it cannot fail to provoke the conclusion

that it was calculated to confuse and mislead. Nevertheless, it does reiterate with sufficient definiteness two contentions to which the employers had steadily clung from the beginning of the Conference.

One of these is found in the second last paragraph, in these words: "the right of the employer to deny representation unworthily sought shall not be abridged." In plain English, this means that any employer may reasonably refuse to deal with labor union representatives who are not taken from among his own employees. Such a provision was embodied in the resolutions which the employer group had previously offered in the Conference, and which were rejected by the public and labor groups. Applied in practice, it would give to the employer the right to determine for the workers the kind of union they should join. If he were liberal and fairminded he would permit them to belong to a regular trade union, and to choose, if they liked, men outside of his employ for the business of conference and bargaining. If he were autocratic and grasping he would either insist that they join only a "company union," which would contain none but his employees; or permit, them, indeed, to form a regular trade union, but refuse them the right to choose men outside his employ as their representatives.

Why is this position of the employers unreasonable? Why is it not reasonable for an employer to dictate the kind of representatives with whom he will confer? Obviously he is justified in refusing to deal with men who are personally objectionable, or with any representatives whatever of an organization that does not regard contracts as inviolable. However, neither of these propositions are matters of debate. The refusal of an employer to confer with labor representatives on the mere ground that they are not his own employees, is unreasonable simply because it deprives the workers of adequate representation and protection. They naturally want to be represented in the negotiations with their employer by the most efficient bargainers that they can obtain. Now, the officials of

the unions are more efficient bargainers than any employee for two reasons; first, because they are better equipped by intelligence, skill and experience; second, because, not being in the employ of the employer with whom they are negotiating, nor in any other way dependent upon him, they can afford to be frank and unafraid in holding out for the best bargain that can be obtained.

What the employer is really seeking when he demands that the persons with whom he negotiates concerning wages, hours, etc., shall be selected from among his own employees, is to have the latter handicapped by relatively weak representatives and bargainers. This, and not any elusive "principle," is the real issue and the real objective. It is a plain and simple matter of economic advantage—of dollars and cents.

Why is it unreasonable for the employer to demand this degree of economic advantage in bargaining? The answer to this question involves the whole philosophy and justification of labor organization. Let us try to state as briefly as possible this philosophy and justification. As a rule, the individual employee is much weaker economically than the individual employer. A contract between them concerning employment conditions is consequently not an equal contract nor, in any adequate sense, a free contract. Therefore, the individual employee needs to combine with his fellows and make a collective bargain. By this means the bargaining power of the two parties is made more nearly equal. Yet a reasonable degree of equality will not be attained unless the combined and organized workers are represented in the negotiations by the best obtainable agents. Generally these are the officers of the unions who have had experience in the technical and difficult processes of bargaining, and who are not dependent upon the employer for a livelihood.

This is the whole story and the whole justification of the attitude of the labor group at the Industrial Conference. It does not depend upon any mere conception of the abstract right of representation, but upon the rights of men

to fair conditions of life and labor in the present industrial system. It rests in the last analysis upon a correct interpretation of industrial facts and forces. If the average employer had the vision to see what were fair conditions of employment and could be trusted always to concede them, neither labor unions nor collective bargaining would be necessary, and the employer might reasonably refuse to tolerate either. But every honest student of industrial history knows that this hypothesis does not correspond with the facts. Therefore, every impartial student holds that the workers cannot, as a rule, obtain anything like industrial justice unless they are enabled to bargain collectively through the most efficient representatives that they can find.

The genuine reasons both of the obstinate attitude of the employer group at the Conference and of the soundness of labor's position were stated by ex-President Taft (*Philadelphia Public Ledger*, October 25) in exceptionally concise and comprehensive language:

"The group of employers in the industrial conference have by one vote yielded to their bourbon members in rejecting Mr. Gompers' resolution on collective bargaining. The truth is that the reactionaries among them do not approve labor unions at all, and would wish to prevent their existence and operation if they could. A general declaration to which they subscribe in favor of the right of labor to organize is with so many mental reservations that it is mere lip acquiescence in what in their hearts they frown upon.

"Collective bargaining is the logical result of the right of labor to organize. That is what trades unions are for. They are to enable groups of workmen to formulate their claims for certain terms of employment. In the unions they find the strength enabling them to deal with powerful employers on an equality. As individuals they cannot bargain. They must do it through representatives. Why should they be limited in the choice of those who are to speak for them? The only possible reason is to exclude trade unionism in its essence from its legitimate and acknowledged purpose. It is really a contradiction in terms to favor trades unions and collective bargaining and then limit choice of representation. The slender majority of the employers group was wrong in its vote."

The other important contention in the employers' statement is that their position was taken "in the defense of the open shop." To this there are three obvious replies. First, the recognition

of labor's right to representation by "outsiders," that is, officers of the union, does not always lead to the closed shop, that is, to the exclusion of all but union members from an establishment or industry. The coal mines are a pertinent illustration, and there are many others. It is to be noted that the phrase, "without discrimination," in the resolution rejected by the employer group at the Conference, was interpreted by Mr. Gompers to mean that individual workers were to be left free to stay out of the union if they desired. In the second place, the closed shop is not and need not be as detrimental to industrial freedom and efficiency as it is commonly declared to be by hostile employers. Finally, even though collective bargaining through union representatives always led to the closed shop, and the latter were always as injurious as the employers assert, that situation would be better for the workers and more conducive to national welfare than one in which the workers were deprived of the protection of efficient unions, and left at the mercy of the employers and their "company unions." Of course, there are plenty of exceptions, but we are dealing with the general situation.

As pointed out above, this is a question of fact, of history, of experience. Now we are confident that no impartial and intelligent man who examines the facts of industrial history since the beginning of the nineteenth century will reject our conclusion, that the closed shop at its worst is a lesser evil than an unorganized and defenceless working class. And no competent student of economic history and economic forces will deny that the alternative to efficient collective bargaining is a defenceless working class.

In any case, the complete unionization of industry which the employers profess to hold in deadly fear is a long, long distance in the future. To demand that society be protected against such a remote evil by depriving the whole body of workers of adequate protection against exploitation during the long interval between now and then, is to assume that the social and legal insti-

tutions of that far off day will be bankrupt and helpless. There is no warrant for such pessimism. Long before that doleful day has arrived, organized society will be able to devise direct and adequate means of preventing the exploitation of the community by organized labor.

Let us cheerfully admit that our social situation would be happier if the workers could get justice without the necessity of maintaining trade unions. Even now there is some ground for hope that associations of employers and employees, such as shop councils and industrial councils, may be developed which will do justice to both classes,

and which will place emphasis upon the note of coöperation and common interest rather than upon the note of antagonism and divergent interests. Until that development is realized the leaders of the union will be guilty of the most stupid treason against the workers, and of disservice to the community if they surrender the weapons of tried and efficient unionism. It would be an act of industrial suicide. This is the simple and obvious lesson of modern industrial history, and it gives the true reason why the attitude of the employers' group at the Industrial Conference was not only unreasonable but fundamentally unjust.

UNREASONABLE LABOR

At the present moment it is very probable that the November number of the REVIEW will reach our subscribers several days late. The October issue likewise appeared several days after the usual time. In both cases the delay was caused by the strike, or concerted "vacation," of the employees in the printing trades in New York City. This strike is only one of many that have occurred within the last few months in violation of the agreements and obligations previously made by the employees. This extraordinary conduct is merely one manifestation of the general phenomenon of labor unrest and labor unreasonableness. Two other manifestations are excessive demands and a lack of moderation in striving to enforce demands that are in themselves probably reasonable.

The causes of this manifold unrest and unreasonableness seem to be mainly the emotional disturbances left over from the war; labor's recently acquired consciousness of its great power; and labor's conviction that capital has been and is still guilty of widespread and intense profiteering. With regard to the first cause, we know that during the war the calm intellectual processes of almost all of us were considerably disturbed by the emotions of patriotism and its related sentiments. Our judgment and our conduct became largely controlled — and necessarily so — by our feelings. This psychological condition did not and could not immediately subside. Men and

women still continued to inject an undue amount of emotion into their everyday thinking on practical affairs. This has been especially true of matters that involved a combative element, such as controversies between labor and capital. The psychology of international war had been carried over into the industrial conflict. And labor had not been able to escape this general influence.

In the second place, labor has discovered and has become keenly conscious of the fact that it is now more powerful than ever before since the decay of the Guilds. This is particularly true of Great Britain, and it applies in a notable degree to the United States. During the war certain rights, such as a living wage and collective bargaining, were formally recognized and enforced by the government through the National War Labor Board. Since the close of the war, the trend of industrial forces and developments has become sufficiently definite to indicate that now and probably for a long time in the future labor of all kinds will be relatively scarce. Demand will exceed supply. In this situation labor will obviously be in a position to exact better terms and conditions of employment than formerly. Since it is no longer satisfied with previous conditions, since it believes that it has a right to better conditions of work and life, it naturally and promptly sets about the business of securing higher wages, shorter hours, better shop conditions, and all the other improvements

that seem to be within its reach. The belief that business concerns indulged in an orgy of profiteering during the war, and that the practice has increased rather than decreased since the signing of the armistice, seems to be quite generally and firmly held by the wage earning classes. Unfortunately there is a large and varied mass of evidence to support this belief, although it is not sufficient to justify all the particular conclusions on the subject that have been drawn by labor. In any case, we are dealing with this belief as a social fact, not as a necessarily correct interpretation of such other facts as high prices and the vast increases in luxurious expenditure. The pertinent fact, then, is that labor believes that capital is still taking an excessive share of the product of industry through excessive profits and extortionate prices. From this premise labor seems in many instances to have arrived at the practical conclusion that it has the right to strive for a much greater share of the product, without displaying a nice sensitiveness in its choice of means and methods.

Whether or not we are right in this analysis of the immediate causes of labor's present unreasonableness, we have no doubt concerning the three forms in which it manifests itself. The violation of agreements and contracts is seen in the strikes of the printers and longshoremen in New York City, of the street railway employees in Chicago, of the machinists on the railroads, and several other groups. In practically all these cases, the great body of the workers disregarded and disobeyed the orders of the supreme officers of their unions. The strikes were not the acts of autocratic labor bosses, but of the rank and file in opposition to their conservative leaders. This is a very ominous circumstance, inasmuch as it shows that the radical and irregular action of the men was spontaneous, and probably reflects a fundamental and widespread attitude.

It goes without saying that strikes of this sort are not morally justifiable. While a contract fixing wages and other terms of employment may, like other contracts, be sometimes intolerable and

avoidable by the injured party, because brought about by fraud or coercion, none of the agreements violated by the groups of workers that we are considering were of that character. They were all freely and honestly made, and were clearly binding morally. In some instances they may not have given to labor full justice, nor all that labor had been led to expect, but the determination of complete justice in labor contracts is one of the most complex and difficult tasks that men have ever been called upon to face. When an agreement of this sort has been made with full deliberation, the moral presumption is overwhelmingly in favor of its binding character. This is particularly true when the contracts extend over a relatively short period of time, and are therefore reformable before any considerable hardship can be experienced. Both morality and expediency dictate that labor should always regard its contracts, agreements and engagements as sacredly obligatory.

Excessive demands by labor have been concerned mainly with the length of the working day. In the opinion of many persons, the demands for very high wages made by various groups of unskilled workers, are likewise excessive; for the reasons given in our editorial on this subject in last month's issue, however, we do not feel confident that this proposition can be clearly demonstrated. The six hour day and the five day week do seem to us to be certainly unreasonable. Possibly they may be tolerable and proper in a very few industries, but if they were to be established throughout any considerable part of the industrial field the diminished production inevitably resulting therefrom, would cause more hardship to the weaker sections of the laboring population than to any other class in the community. The products of all the short-day and short-week industries would rise considerably in price, thereby injuring all persons who were too weak economically to obtain an increase in remuneration.

The coal miners have, indeed, a plausible defence of their demand for a six hour day and a five day week. It is that the working population about the mines

and the capacity of the operated mines are both too great for the needs of the country. As a consequence, the miners are idle for a considerable part of the year. Employed steadily for six hours a day five days a week, they could easily produce all the coal that is required. To this solution of what is undoubtedly a serious difficulty three objections may be offered: first, that the short workday would tend to make the cost of producing coal unnecessarily and unreasonably high; second, that the continuous presence of an excessive labor supply in the mining regions is a great economic waste; third, that the proposed remedy might intensify and prolong the evil, by making working conditions so exceptionally good as to attract a still larger number of workers to the mines. On the other hand, possibly the disagreeable character of coal mining is so great as to justify the shorter day and the shorter week. If so, the demand ought to be made on this basis, and not as a device for perpetuating an excessive supply of labor in the mining industry.

The lack of moderation in labor's enforcement of demands which are in themselves probably unreasonable, is exemplified chiefly in rash and hasty strikes. One of the conditions required to justify a strike, even when the end sought is just, is that all peaceful measures shall first be tried. Another necessary condition is that there be some reasonable proportion between the benefits to be obtained and the evil consequences that will inevitably accompany and follow the strike. In several of the recent strikes both these conditions have been lacking. In the steel strike, for example, many of the aims were legitimate, especially the recognition of collective bargaining; but the union leaders did not wait until they had exhausted all peaceful methods, nor did they give due consideration to the lack of balance between the good that they sought to attain and the evil that the strike was certain to produce. For both these reasons, especially the latter, the strike of the Boston police was clearly unjustifiable. Indeed, it may be safely asserted that no grievances are ever so great as to render morally lawful the

strike of a city's police force in the United States.

The foregoing illustration of labor's capacity for unreasonable action show that human nature is much the same in the employee as in the employer. Herebefore it has not had so much escape for self-manifestation in the former as in the latter; for labor was on the whole so weak that its demands represented less than the full measure of justice. With their recent great gains of economic power, the wage earners are strongly tempted to "even up" the score between themselves and the employing class.

All genuine friends of the toiling masses must fervently hope that this new and repellant attitude will soon give way to a more moderate disposition. It will be to the advantage of the public and the employing class, but especially of themselves.

BOLSHEVISM: ITS CURE. By David Goldstein and Martha Moore Avery. Boston School of Political Economy. 1919, pages 414.

The greater part of this book is devoted to a study and refutation of Socialism. The relations of the latter to religion, marriage, patriotism, the army and navy, and education are set forth at considerable length, with abundant quotations from authoritative writers. Not much space is given to the economic doctrines and effects of the system. To Bolshevism itself ninety pages are allotted. Here, too, it is the religious, moral, political and other non-economic aspects of the scheme that occupy the greater part of the discussion.

In the opinion of the authors, the large space devoted to Socialism is justified, since Bolshevism is merely Marxian Socialism in operation. Nevertheless, the average reader is likely to become impatient when he is asked to read through almost three-fourths of the volume before he comes upon the specific subject that he wanted to see treated. It would seem that the discussion of Socialism could with advantage have been reduced by more than one-half, without unduly condensing the argument, and with decided advantage in practical effectiveness.

Principles & Methods

SOCIAL SERVICE IN HOSPITALS

By REV. JOHN O'GRADY, PH.D.

HOSPITAL social service is by no means a new institution. In the very early history of the Church special orders were established for the purpose of ministering to the sick in their homes. The principal function of the confraternities of charity and the daughters of charity founded by St. Vincent de Paul was the care of the sick and the poor in their homes. From 1667 until the French Revolution the hospitals of Paris had their full-fledged social service auxiliaries, including solicitors and contributors of funds, ward visitors, and a staff of home visitors. The first group apparently succeeded in obtaining financial support; the second brought to the sick the material and moral aid of which they had need; while the third group, informed by the second concerning the requirements in each case, made domiciliary visits, and advised, directed and assisted convalescents on their departure from the hospital.

The whole system was discouraged at the time of the French Revolution. Shortly after the Revolution it was re-established, first in the Hotel-Dieu, then in other hospitals, until finally each hospital once more had its social service organization.

The Catholic sisterhoods which have devoted themselves to hospital work in the United States, unlike their European branches, have for the most part, felt that the care of the sick in the home was outside of their field. Their work has been primarily institutional. In the European branches of the Sisters of Charity, for example, we find a number of Sisters who devote themselves exclusively to

outside work. No provision for such home visitation is found in the Constitution of the American branch of the same order.

Before the war many of the Catholic sisterhoods in the United States were beginning to feel the need of medical social service. At that time at least eight Catholic hospitals were employing social workers in connection with their outpatient departments, and many others were securing the services of volunteers to follow up patients from the wards and dispensaries. The work of developing medical social service, however, in connection with Catholic hospitals was bound to progress very slowly without an active educational campaign conducted by persons who would have the confidence of the visitors.

There has always been a considerable amount of outpatient work in connection with Catholic hospitals in the United States. So far as could be learned, about fifty of the largest Catholic hospitals in the United States had dispensaries in operation in November 1918. The work in these dispensaries was, however, rather poorly organized. In some cases there was no hospital staff, and a corresponding dispensary staff was the exception.

The foregoing is a brief description of medical social service and outpatient departments in Catholic hospitals in the United States in November 1918. At that time the National Catholic War Council, as a part of its reconstruction work, decided to inaugurate a movement for the development of outpatient departments and social service work in connection with Catholic hospitals.

In inaugurating this movement the Council was actuated by two important considerations. In the first place, it was anxious to see the Catholic hospital in a position where it might be of the greatest assistance to the soldier or his dependents in the way of medical care and advice. Under the soldiers and sailors Insurance Act our wounded men have a right to medical care at government expense. The Bureau of War Risk Insurance, which is charged with the administration of the Act, has confided to the United States Public Health Service the problem of providing medical care for wounded soldiers who are compensation cases. The facilities of the Public Health Service and the Home Service Section of the Red Cross have not been equal to the task confided to their care. They need the co-operation of all agencies engaged in health work. The thousands of men whose compensation has not yet been settled need care and attention. Even after they have formally become charges of the Bureau of War Risk Insurance, many of the men prefer to go to their own physicians and to private institutions for medical care.

The National Catholic War Council endeavored to convince the heads of Catholic hospitals in the more important industrial centers that in order to discharge their duty toward the soldiers and their dependents, they should establish outpatient and social service departments. The Council offered to send experts to the different hospitals in order to show the sisters and doctors how the work should be organized. It also volunteered to place one or more medical social service workers at the disposal of the hospital for a period necessary to insure the success of the work.

The second important consideration influencing the War Council in this movement was the need of making Catholic hospitals more efficient as educational institutions in preventive medicine. The war has shown the American people, in fact it has shown all peoples, that they have been very negligent in matters of health. We have allowed our children to grow up with remedial defects which make their lives unhappy, undermine

their vitality and impair their economic usefulness. We have permitted them, without medical examination, to enter occupations to which they were not equal. As a result of our neglect of health education, large numbers are unacquainted with the elementary facts of hygiene. Very little has been done to put into practice our knowledge of the relation of employment, of proper selection of food-stuffs, of housing and living conditions to the problem of ill-health.

The National Catholic War Council felt that the five hundred and fifty-seven Catholic hospitals in the United States might be made a powerful factor in the solution of the health problems arising out of the war. Their co-operation was particularly necessary in order to enable Catholic child-caring institutions and parochial schools to make more adequate provision for the medical care of children. Medical examination of school children will scarcely attain its purpose if our hospitals are not equipped with outpatient departments whereby the physical defects brought to light by the medical examination may be remedied. Better results could be obtained in the medical care of children in institutions if organized hospital clinics were available where they might be referred for medical care by institutional physicians.

Between December 1, 1918, and August 1919, our representatives have conferred with the superintendents of thirty Catholic hospitals in the United States. Of these thirteen have accepted its plan and have in operation well-organized outpatient and social service departments. Of the remaining fifteen three have signified their intention of adopting the plan as soon as they are given the necessary technical assistance.

Shortly after the opening of its campaign, an old and well established hospital in one of the largest cities on the Atlantic seaboard was approached. After a prolonged discussion the sister in charge decided that it was impossible for her institution to engage in the work. Another hospital in the same city was then approached. We decided to place at the disposal of the institution for a short period a trained social worker if they

would agree to organize their staff both for hospital and outpatient departments. Our offer was accepted and within one month the work was under way. After the superintendent of the first hospital learned of the success of the outpatient and social service departments of the second hospital, she immediately decided to establish an outpatient and social service department in her own institution. Within the past two months a third hospital in the same city has decided to establish an outpatient and social service department. During the summer months all three hospitals co-operated in conducting a special course in medical social service for their nurses and others.

The first requisite for good dispensary work is a well-organized and sympathetic staff. Only one of the thirteen hospitals which co-operated with the National Catholic War Council had a dispensary staff. Five of the institutions had no staff organization in the hospitals. In these institutions, of course, the first step was to organize a hospital staff. The staff of the dispensary in each case was made co-ordinate with the hospital staff. The head of each department in the hospital was appointed head of the corresponding department in the dispensary and was to be responsible for its general policies. The actual work of each dispensary department was placed in the hands of an associate who was given one or more assistants, according to the needs of the department. A great part of our success in staff organization was due to the able work of Dr. Frederick Rice, of Bellevue Hospital, New York, who, throughout the period of the war, was associated with the Surg.-General's office.

Since the dispensary in each case was an integral part of the hospital, the general problems of dispensary administration were placed in charge of a representative of the hospital superintendent. She generally acts in the capacity of registrar. She admits to the dispensary, directs patients to the proper clinic, refers them to the head of the social service department when, in her judgment, they are social service cases, and keeps a registry of attending physicians.

Modern social welfare implies the

placing of a greater number of persons in a position where they will have a better chance of access to all the things, both of body and soul, which may be needful for their welfare; the adjusting of our institutions so that all may have more nearly equal opportunities, and the rendering of necessary services to persons who are unable to obtain these services themselves. It has been our constant endeavor to convince the hospital that dispensary service was a necessary service. We sought to convince them that it should be free to all who were not in a position to pay for the specific type of service sought. No matter what a man's economic status may be, the outpatient departments working under our auspices will give him free preliminary examination. This is a duty which we believe the hospitals owe to the public. The individual may be suffering from a disease which makes him a danger to others. And there are few diseases nowadays which are purely an individual concern. We are coming more and more to see that neglect of the first symptoms of ill-health is a serious social concern. It is, therefore, the duty of the hospital to take every step necessary to teach people to take care of their health and one of the best means of doing this is by the adoption of a liberal policy in providing free medical examination. If more persons are induced to take treatment as a result of these examinations, the physicians will certainly profit in the long run. Free medical examination, however, does not mean that patients who are able to do so should not be required to pay the cost of materials used in the examination.

It has been the general policy in the past to deny dispensary treatment to persons who were receiving more than a living wage. To this general rule exceptions have been made when a person who was receiving little more than a living wage needed very expensive treatment. In estimating a living wage a great number of dispensary superintendents have relied on their own fancy and have paid very little attention to important budget studies, with the result that we have almost as many different notions of wage standards as dispensary superintendents.

We have aimed to convince the dispensary superintendents that a living wage was a changeable quantity; that a living wage in 1915 was far from being a living wage today. For the benefit of the social service workers we have brought up to date the various budgetary studies of wages made before and during the war. The standard which we set up was not, of course, an inflexible one. The hospitals were given to understand that there were a great many other things to be considered in determining the merits of each individual case.

Medical social service is born of the idea that a trained social worker is capable of supplying the physician with a great many facts in regard to the patient's history, his employment, his home conditions and his habits of life, which are essential for correct diagnosis, and that she can be of invaluable assistance to the physician in teaching the patient how to carry out his orders. When social service is first introduced into a hospital, many difficulties must be overcome, especially when its introduction is not the result of a movement within the hospital. The physicians must be convinced of the value and the need of social service. It is not sufficient that they be sympathetic towards the work. They must learn when and how the social worker can assist them. The hospital authorities must also learn to appreciate the practical value of social service. They must realize that the social worker is capable of doing more than obtaining a position for a person out of work.

In the thirteen Catholic hospitals which have established social service during the past eight months, the social worker comes in contact with the dispensary patient in three ways. Her first hope of getting in touch with the cases is through the admission desk. We realize that much more effective work could have been done if the admission were in charge of a trained social worker. In only two hospitals has this been found possible. In three others we have induced the hospital authorities to place an interne at the admission desk. The internes readily learned to appreciate the value of social service and have avoided much confusion

in directing patients to the proper clinic. At first we found that the doctors were very slow in referring patients to the social service department, but after the department had been in operation for two or three months there was a remarkable change in their attitude. In nearly every one of the hospitals we found two or more progressive men at the head of departments who have had a remarkable influence in educating the other physicians in the need of medical social service.

In order to make sure that no cases needing social service are passed over, the social workers, at the end of each day, go over the medical records of all cases admitted to the dispensary during the day.

Clinical work and social service should form a part of the training of all nurses at the present time. Without training in these branches their sphere will be very limited. They will not be prepared for work in the fields of public health or industrial nursing, and even in private nursing they will scarcely have the vision necessary for effective work. Training in clinical work has an additional advantage in Catholic hospitals in that the members of the Catholic sisterhoods in these institutions are generally recruited from the training schools. The teaching of social service to the nurses will, therefore, have a tendency to develop a greater sympathy for social service in the Catholic sisterhoods. These thoughts we have endeavored at all times to bring home to the hospitals. As a result of our efforts, work in the clinic and social service department forms a part of the training of nurses in all the institutions with which we have dealt. In three of the institutions special courses in social service have been instituted for the nurses in training.

The time has been too short to gauge with any degree of accuracy the results achieved by the medical social service departments established under our auspices. In fact, the institutions have been so busy with the essentials of organization that we have not yet had the time to work out many of the details. In some of the larger cities, like New York, Boston, Washington, Philadelphia and Chicago,

the workers have been compelled to devote a great part of their time to the after-care of the soldier, in co-operation with the Red Cross, United States Public Health Service and the Federal Board for Vocational Education. This immediate and necessary work has prevented them from developing some of the other fields of social service. It may be safely said, however, that the social service departments have created a new vision in the Catholic hospitals.

Medical social service is destined not alone to have a great influence on the Catholic hospitals, but on Catholic social work generally. It will be the means of providing more adequate care of the health of children in parochial schools and in Catholic child-caring institutions. On our advice one of the most important Catholic dioceses in America has, within the past two months, enacted a ruling that all children about to be admitted to child-caring institutions must have a medical examination in one of the hospital clinics. We have every reason to hope that in the near future other dioceses will follow the example of this one in utilizing the hospital outpatient departments providing diagnostic and medical treatment for all children under their care.

The ideal which we have set before the Catholic hospital outpatient and social service departments is not the providing of medical relief for those who are unable to pay any medical fee, but rather the providing of specialized medical care for the wage-earner at a price which he can afford to pay. The wage-earners of our time are shut out from the best things in modern medicine because they are unable to meet the fees of the specialist. Health insurance will not meet the need of the wage-earners in this respect under the present system of medical practice. This situation may be met by the organization of evening clinics where the working men may obtain specialized medical care for the payment of a relatively small fee. During the course of the next few months we expect to have a number of evening clinics established in connection with Catholic hospitals. In co-operation with the United States

Public Health Service we have already established one such clinic in New York City.

(Paper Read at Meeting of American Hospital Association, Cincinnati, Ohio, August, 1919.)

TEN DON'T'S FOR SOCIAL WORKERS

By HARRIET L. BARRY

1. Don't begin the work without serious consideration and a firm determination to pursue it faithfully.
2. Don't arrive for work in an envy provoking limousine or taxicab.
3. Don't arrive late for a class.
4. Don't wear too much jewelry or diaphanous garb.
5. Don't lay hands on a child howsoever angry you may become.
6. Don't discuss "cases" within hearing of others, nor don't fail to treat as confidential all information obtained.
7. Don't ask unnecessary questions of a prying nature when "visiting."
8. Don't, when offered a chair by some friendly creature, look, sniff and say, "I can't stop."
9. Don't judge by appearances.
10. Don't lose faith in humanity but remember that each of these men, women and children, is a child of Jesus Christ's, and for His sake we must love them one and all.

Rochester, N. Y.

CATHOLIC ATTITUDE ON SOCIAL WORK

In a recent conference of Catholic social workers, Rev. Dr. William J. Kerby, of the Catholic University, stated the three underlying principles governing Catholic social service. Catholic social work is based upon the most profound Catholic theology in charity. The three principles distinctively Catholic are: First, the belief that charity, the love of God, the love of neighbor and the service of neighbor, is an organic part of the experience of a Christian, so in the Christian life we find prayer, fasting and almsgiving associated. Second, the belief that strength is sanctified by serving weakness, innocence is sanctified by

serving sin. Christ laid down this fundamental principle, the spiritual brotherhood of man.

This explains the religious communities. We see the Order of the Good Shepherd ministering to the needs of wayward girls, the nuns in hospitals serving the weak and sick, etc. Modern sociologists only see the latter part of this principle, service of the weak, and overlook entirely the sanctification of strength. Hence we often find mere cold-blooded efficiency. The third principle distinctively Catholic is that all records and policies are irrevocably subjected to the moral law. Modern charity makes its morality as it goes along. The Catholic concept shows an absolute character. When a policy is proposed which is new the Catholics ask: Is it right? The attitude is one of reverence and recognized respect for the moral law. The modern sociologist asks: "Will it work?" The striking example of this is in the question of birth control. Modern sociologists will take the birth rate and the death rate and arithmetically determine the size of the family. Because of the sacredness of life in which the Catholics believe, this view of the modern sociologists is abhorrent to us.

There is no conflict between the science and the morality of social work. On individual questions, however, there is frequently a difference of point of view. Catholics, therefore, should study carefully all new questions and policies, decide upon their merits and test them by our Catholic principles, in order to arrive at the Catholic attitude on these questions.

To ensure that the Catholic point of view be voted and recognized in these matters which so vitally touch the interests of Catholics, it is necessary that Catholics be proportionately represented on all boards and committees. This has not always been recognized, and the fault may be our own. We need Catholic leaders, loyal and true exponents of Catholic principles.

We should co-operate closely with public and nonsectarian organizations,

for we have thus a still further opportunity of serving our own poor. Co-operation, however, does not mean compromising our principles.

LIVING COST AND WAGES

The cost of living has gone up 75 per cent since 1913, the bureau of labor statistics, Department of Labor announced in a statement comparing the increase in wages to the increase in prices.

Pay of steel workers, the bureau announced, has risen 121 per cent since 1913.

Similar figures for ten other principal industries showed wage increases from 51 per cent for persons working in lumber mills making sashes, doors and such articles, to 94 per cent for those working in sawmills.

In the lumber mills of both kinds, 618,613 persons are employed and in the steel and iron mills 278,072, the report says.

The eleven industries, for which the figures are given, employ a total of nearly 2,500,000 persons.

In cotton goods manufacturing plants, employing 393,404 persons, wages rose 79 per cent between 1913 and 1918.

In plants manufacturing hosiery and underwear, the rise between 1913 and 1919 was 84 per cent for 150,520 persons employed.

Silk goods factories are paying wages 91 per cent higher than in 1913 to 108,170 workers.

Woolen and worsted plants paid wages in 1918 which were 93 per cent higher than in 1913, the 1919 figures being unavailable. These plants employed 163,976 persons.

Workers in men's clothing factories, totaling 225,719, have had a 71 per cent wage increase since 1913.

Boot and shoe factories employing 206,088 paid wages in 1918 which were 47 per cent higher than in 1913.

Furniture factories are paying 54 per cent higher wages than in 1913 to 133,498 workers.

The wages of 178,872 cigar makers had gone up 52 per cent since 1913.

Societies and Institutions

THE PARIS BUREAU OF CHARITIES.

BY MARGUERITE BOYLAN.



THE Office Central des Œuvres de Bienfaisance was founded in 1890 by M. Leon Lefebure. The purpose of the Society is to serve as a clearing house for all charitable works in the entire country. It brings the poor in touch with the special works of which they have need, and benefactors in contact with those who need their assistance. It has information on all charitable works and organization.

The Office Central is located at 175 Blvd. St. Germain, Paris. It was incorporated and received government recognition June 3, 1896, and is authorized to receive gifts and legacies. The Board of Management is composed of representatives of all the leading charities and has as members some of the most distinguished personages in Paris. The standing committees are: Committee on Administration, Legal Aid, Finance, Publicity and Charity Fêtes, Repetition of Gifts, and Committee on Investigation of the Charitable Works of France. A general secretary is in charge of the work of the Office Central and is assisted by a staff of paid workers. The work is divided into several departments:

1. Bibliotheque, where they keep on file reports from all organizations in France and foreign countries, also records of investigation of all charities in France. With this knowledge they are able to direct the needy person always to the proper source. It encourages the establishment of new charitable works of which experience shows the need, and aids in their development. It brings to the attention of the public the insti-

tutions for the prevention of poverty. It serves as a confidential exchange of information and service for all countries.

2. Depart of Investigation and Records. The Office Central makes investigations for all other charitable organizations and renders them reports regarding cases upon request. They now have on file over 100,000 records of needy persons. If a case is reopened after two years it is reinvestigated, as conditions usually have changed considerably in the interim. Records are destroyed after ten years. For example, the Société Protectrice de l'Enfance may receive a request from a young mother for assistance. This society will turn to the Office Central and request that case be investigated and that a full report be given them. When the report is rendered they will then take up the case and follow the suggestions made, either to aid or not. It is then their case, and they will assume full charge, give necessary aid, follow up the case by friendly visiting, etc. Another society for care of widows and orphans may turn to the Office Central and request an investigation of a certain case and the same method is followed. Thus every society employs the same group of agents to make their investigation and so saves much expense, as each society does not have to maintain its own investigating agent.

Besides the investigations made for other societies, the Office Central investigates cases which come to them directly, and then refer them to the proper agency for care. For instance, if an aged person, an orphan, or a tubercu-

lous person should come to them for assistance, their cases would be investigated and then referred to the special work, for the care of that type of distress.

3. Department on Transportation maintains a fund for furnishing transportation to those in need of it. Many young people come to Paris lured by the promises of a large city. Disappointed in finding work, they appeal to be sent back home. Sometimes transportation is furnished to those who can obtain employment outside of Paris. The railroad company gives half fare rate to the Office Central, and all cases are investigated.

4. Employment Bureau which has established a close relationship with the heads of industry, merchants, etc., and thus is able to place a number who appeal to the Bureau for assistance. Temporary relief is also furnished in cases of emergency.

5. In certain needy cases the Office Central may take the initiative and raise money for necessary relief. For example, if a case should come to their attention which was not already being cared for by another organization, the Office Central could raise the special help necessary to render the case self-supporting, buy a woman a sewing machine to enable her to earn her living by sewing, buy a workman's tools, etc.

6. The Office Central gives the use of its services to all works of charity that care to use them. They have a bureau for receiving all donations for all types of works. Here donations for the Blind, for Widows and Orphans of the War, for aid of Devastated Churches, etc., are all received and kept in separate funds. Thus the expense of maintaining an accountant for each separate organization is saved. Many organizations use this central office as their headquarters and thus save the expense of employing extra office help and renting offices. Each maintains its own autonomy and absolute independence, yet the expenses are reduced to a minimum.

✱ ✱ ✱

The Australian Government is planning to construct 500,000 houses for returned soldiers.

ASSOCIATION OF CATHOLIC CHARITIES OF NEW YORK

BY TERESA R. O'DONOHUE

(Concluded)

GUILDS, SEWING CIRCLES AND CLASSES

The Christ Child Society, New York Branch.—A relief organization established to provide layettes to poor mothers. Membership, 55; garments distributed, 850; visits paid to families, 100. The layettes also include soap, boric acid, cotton and religious articles. At Christmas 185 children received toys, each child being given the toy for which he had asked in his letter to the Christ Child.

Guild of the Infant Saviour, 105 East 22nd Street.—An association organized to care for Catholic mothers and infants found in various maternity hospitals and infant asylums of the city, to secure baptism for the infants born therein of Catholic mothers and when necessary place child in Catholic family for adoption or in Catholic institution. Visits paid to hospitals, institutions, etc., 441; baptisms, 31; women and children sent to homes and hospitals, 158; men and boys sent to homes and hospitals, 7; work obtained for women with infants, 160; work obtained for men and boys, 3; help and advice given to 1,189; clothing distributed, 1,239; amount of money expended, \$1,648.50.

The Cenacle Sewing Guild, St. Regis Convent, has worked only for the soldiers, making Sacred Heart Badges, Scapulars, and knitting. It has now resumed its regular work and will have a report next year.

St. Ann's Sewing Class for Children. Membership, 150. The attendance is very good, while the amount and quality of work are excellent. Garments made, 250.

LADIES' AUXILIARIES

Ladies' Auxiliary to St. Vincent's Hospital.—The membership of 275 is divided into the following Committees. *Social Service*: 195 visits to hospitals; 206 visits made to homes of patients; 163 other visits; 1,100 articles of clothing distributed; interviews, 2,081; 175 cases

cared for; total expenditure, \$632.95; 472 sailors were received at the hospital from the Navy during the influenza epidemic. *Sewing Committee*: The members meet every Monday during the year and have made 8,919 articles for use in the wards. One of the new activities consists of classes for surgical dressings, —19,902 dressings have been made. *The Library Committee*: Distributes books to all patients weekly. There is also a *Dispensary Committee* and a *Training School Committee*.

Auxiliary of the Misericordia Hospital.—The Auxiliary meets every Monday afternoon at the hospital. During the year it has held thirty-five sewing meetings, and made over 500 pieces of baby clothes, the material for which was donated by the members. The hospital has a daily average of ninety mothers and ninety babies maintained solely by charity, as they receive no city aid.

Ladies' Auxiliary, St. Joseph's Maronite Mission.—The members of this Auxiliary have continued their work among Syrian Catholics. A sewing class for girls is held every Saturday morning, and each girl is taught to make her own clothes. During the war woollen articles were knit and sent abroad for the comfort of the Syrian soldiers. Classes in Christian Doctrine are held twice a week. The altars of the church are cleaned weekly and decorated by members of the Auxiliary.

The Catholic Women's Auxiliary for Foreign Missions.—During the past year the most noteworthy of the works accomplished by the members of this Auxiliary was the very efficient assistance given to the four American priests from Maryknoll Seminary who have this year begun their mission work in China. Chalices, ciboriums, altar linens and chaplains' kits were provided with every requisite for the celebration of Holy Mass.

Ladies' Auxiliary to the Helpers of the Holy Souls.—During 1918 the Helpers, aided by the members of their various Committees, continued their many works of mercy, the diversity of which may be gathered from the following figures: Visits to the sick poor, 1,135;

other visits of charity, 19,810; clothing distributed, 2,828; general catechism instructions, 58,369; private instruction, 2,915; First Communions, 121; adults prepared for baptisms, 101; books circulated in the library, 7,374; Christmas entertainments for 900; attendance at weekly meetings, 1,500; visits to Bellevue, Lincoln, Lenox Hill and Italian Hospitals, 10,000. The Working Girls' Club and the Colored Boy Scouts have their regular meetings, while the work among the Italians is constantly growing, the Mission for them this year being attended by over 300 persons, many among them being brought back to the Sacraments after an absence of many years.

Ladies' Auxiliary to the House of Calvary.—The Auxiliary and Seton Circle have continued their sewing for the patients on Monday and Tuesday of each week, making hospital garments, and the Social Service Bureau is doing good work among the families of the patients. The Bronx Kennel Club contributed the returns from their annual show to the House, a bazaar was given by the Upper Bronx Girls' Club, and two very successful euchre parties were also given.

HOSPITAL VISITING

Blackwell's Island.—The eight Visiting Committees of Blackwell's Island pay weekly visits to the City, Metropolitan and Neurological Hospitals, the City Home and the Blind, the Barracks, the Tuberculosis Wards, both men and women, also the Workhouse and Alms-house. Great quantities of candy, sugar, tea, cakes, ice cream, tobacco, eyeglasses, magazines, fruit and other delicacies are distributed by the faithful visitors as well as religious articles, and the individual needs of each patient are supplied as far as possible. Various entertainments are arranged in the different homes and hospitals to relieve the monotony of those living in them. The total amount of money expended by the different Committees for relief and entertainments given to the patients in the Homes and Hospitals during the year was \$4,500.00.

Bellevue Hospital.—Visits to wards,

2,916; religious articles distributed, 1,168; literature distributed, 2,800; marriages regulated, 6; baptisms, 15; catechism instruction, 365; brought to the Sacraments, 17. At Christmas a tree was provided for 200 children, each child receiving a gift previously asked for. The Social Service visitor from the Association of Catholic Charities gave thirteen full days in the Maternity Ward during the influenza epidemic, and visits this ward twice a week.

Lenox Hill Hospital.—A committee of six ladies visit the hospital weekly and talk with the Catholic patients, many of who have neglected their religious duties sometimes for years. This carelessness has been due in most cases either to mixed marriages or night work. Visits made, 101; Catholic magazines distributed, 329 besides 79 rosaries and numerous medals and scapulars. Confessions heard, 212; Holy Communion, 199, and Extreme Unction administered to 59.

House of Calvary.—Featherbed Lane and McCombs Road. Under the Women of Calvary. A free Home for patients suffering with incurable cancer. Patients received during the year, 265. Days of treatment given, 27,530. In the home at present, 84. On account of lack of room it has been necessary to refuse 24 patients within two weeks. In an effort to increase the capacity for caring for these sufferers, a lot adjoining the property has recently been purchased.

St. Eleanor's Home for Convalescents, Tuckahoe, N. Y.—This home provides free convalescent care for patients discharged from hospitals or through other charitable agencies, regardless of color or creed. Cared for during 1918: mothers, 100 infants, 144; children, 414; adults, 565.

St. Vincent de Paul's Home, Spring Valley, N. Y.—The Fresh Air Work began on June 13, 1918, and closed on September 3rd. The first to arrive were the children from the Day Nurseries. Next came the school children—tired of the hot city and longing for "green fields and pastures new." Each set certainly made the most of their stay. About seventy boys and girls between the ages of eight and twelve were prepared for

their first Confession. From June 13th to September 3rd, 124,200 meals were served. Number of children cared for during the season, 2,327.

St. Elizabeth's Convalescent Home, Spring Valley, N. Y., receives patients from the hospitals who are not strong enough to return to work. Some patients were sent by the Red Cross and many, both of the children and women, had relatives at the front. Many of the patients were ill in soul as well as in body, but during their period of rest came to realize their spiritual obligations and returned to the practice of their religious duties. Confessions heard during the year, 998, and Holy Communion received, 7,820. Number of convalescents cared for during the year: married women, 391; married women with children, 86; unmarried women, 1,221.

As a lasting memorial to the tireless energy of a loving laborer in the Vineyard who had been called to his reward, on June 11, 1918, the Grotto of Our Lady was dedicated to Mgr. Denis J. McMahon, late Supervisor of Catholic Charities and Founder of the Association of Catholic Charities. This shrine is the gift of the Ladies' Auxiliary of the St. Vincent de Paul Society.

ASSOCIATION OF CATHOLIC DAY NURSERIES OF NEW YORK

The past year is memorable in the annals of the Association. First, because the greatly needed Temporary Shelter for children, to be known as the McMahon Memorial, is an accomplished fact. Second, because of the successful fight the Catholic Day Nurseries of New York have waged, from January to December, against scarcity of food, fuel and labor, soaring prices, a bitterly cold winter, the influenza epidemic and lastly the milk famine. They managed to redeem the pledge they made at their eighth annual conference when they unanimously resolved, despite all difficulties, to maintain the dietary standard of normal times. Only during the worst days of the milk famine at the close of the year were a few of the nurseries compelled to reduce the daily milk allowance of a pint a day per capita for

the older children, malted milk, however, being used as a substitute.

Notwithstanding the temporary closing of a few nurseries, on account of the influenza epidemic, the average daily attendance of children was 1,688, a slight increase over last year. The data on families given by fourteen nurseries show that approximately 41 per cent of the mothers are widows, and 9 per cent deserted by their husbands. 15 per cent of the fathers are incapacitated; and, in 35 per cent of the cases, both parents work whole or part time. An interesting fact in connection with these figures is that the principal wage-earner in 12 per cent of the total number of families, or 27 per cent of the male parents able to work, are in the U. S. Service. In these days when so much is said about the patriotic duty incumbent upon the nursery as a community centre to "Americanize" the foreign born, the showing made by the families represented at Catholic day nurseries, be they native or foreign-born, is something well worth noting. Not only by extending a helping hand to the families of men in the service did the nurseries enlarge the scope of their patriotic work. They encouraged several women to enter government employ. During the campaigns for the K. of C., the War Savings Stamp, the Red Cross, etc., they became local rallying centres for the neighborhood. Mothers' clubs, girls' sewing classes, junior boy and girl scouts, all contributed their share of patriotic effort under the auspices of the nurseries. During the summer the usual fortnightly vacations at Spring Valley, etc., and the daily outings to the country were arranged for all the children. Two of the nurseries have summer vacation homes of their own. The following statement gives some idea of the work accomplished in 1918:

Day Nurseries members of the Association	18
Aggregate attendance of children...	496,546
Average daily attendance.....	1,688
Number of families represented....	2,335
Number of visits to families.....	2,602
Number of articles of clothing distributed (new)	14,891
Night shelter; number of nights....	3,429
Expenditure for maintenance (16 nurseries)	\$88,942.26

LIST OF CATHOLIC DAY NURSERIES IN THE CITY OF NEW YORK

All Saints.....	52	East 128th St.
Barat	221	Chrystie St.
Holy Family	252	East 112th St.
Madonna	172-175	Cherry St.
Nazareth	214	West 15th St.
Presentation	230	East 32nd St.
St. Agnes	223	East 45th St.
St. Ann's	240	East 90th St.
St. Anthony's	147	Thompson St.
St. Cecilia's	221½	East 105th St.
St. Ignatius	240	East 84th St.
St. John (Italian).....	369	Pleasant Ave.
St. Joseph's	473	West 57th St.
St. Michael's	135	Second St.
St. Pascal's	334	East 22nd St.
St. Vincent de Paul	69	Washington Sq. So.
St. Vincent Ferrer	209	East 71st St.
Keating	421	East 12th St.

LEAGUE OF CATHOLIC WOMEN

The League of Catholic Women which started Civic Work during the time of the Titanic Disaster, has continued its activities ever since. It has had representatives on all Committees taking part in Civic Work. The short report which we present does not cover the vast amount of work that has been accomplished since the war began. From April 1, 1918, to April 1, 1919, 1,499,122 surgical dressings have been shipped at a cost of \$33 000.00; 3,959 refugee garments were made and shipped at a cost of \$2,573.00, and 2 286 hospital garments at a cost of \$2,000.00. 138 Baby kits were also shipped to the refugees. Hurried calls for surgical dressings and garments for Hospitals in New York City who are caring for our wounded soldiers and sailors have been answered immediately. 2,987 new and worn garments were sent for the Belgian Drive. 600 knitted garments have been given to soldiers and sailors. The League operates 82 workrooms throughout New Jersey, Long Island, Staten Island and as far north as Poughkeepsie. Co-operation exists throughout the United States and England with the League of Catholic Women. The Canteen service of the League of Catholic Women numbers over 200 canteen workers. The League has charge of the canteens at the Cardinal Farley Club, Soldiers and Sailors Clubs at West Farms and Staten Island and their own Home Club at Headquarters, 154 East 38th Street.

The number of boys attending the Home Club at Headquarters from November 16, 1917, to April 9, 1919, is 60,000. Every Sunday since May, 1918, a complimentary dinner is given for the Soldiers and Sailors. On Thanksgiving, Christmas and New Year's complimentary dinners were also given. 50 to 100 wounded boys from the Greenhut, Grand Central Palace and St. Mary's Hoboken Debarkation Hospitals and the Messiah Home Shock Hospital at Tremont and University Avenues are entertained each week at Headquarters.

EXTENSION COURSE—FORDHAM SCHOOL OF SOCIOLOGY AND SOCIAL SERVICE

Realizing the great need of trained workers at all times and the special call for reconstruction work now, the Council of the Association of Catholic Charities decided to have a class in Social Welfare Work and after consultation with Father Matthew L. Fortier, S.J., an extension course was given by the Fordham School of Sociology and Social Service which was attended twice a week by over forty members of the Association. It is hoped to continue this course next year so as to afford an opportunity to every member to prepare herself in modern methods of Catholic social service.

THE McMAHON MEMORIAL

The Memorial Fund raised by the Association of Catholic Charities, together with a substantial gift from the United Catholic Works, has enabled the Council of the Association to realize a long cherished wish.

On December 30, 1918, the first step was taken to establish in the center of New York a Temporary Shelter for Children as a Memorial to the late Rt. Rev. Mgr. Denis J. McMahon, D.D., Supervisor of Catholic Charities of the Archdiocese of New York, Founder and Moderator of the Association of Catholic Charities, Ladies of Charity of St. Vincent de Paul. This Memorial is intended to give temporary care to little children whose mothers by illness may be unable to care for them or who may have to be taken to the hospital. There is a great demand for a place of this

kind, for while some of the day nurseries both Catholic and non-Catholic have accommodations for a few of these children, this is the first institution in New York City to be opened for the exclusive care of children whose mothers are ill. There will be no restrictions as to race, creed or color, the fact that a mother is in need of the assistance the Shelter can give being the only requirement.

The Shelter is as yet without endowment funds, but the Council believes that now that the project of a Memorial to Dr. McMahon is realized, his many friends will come to the support of this Shelter, and that so greatly needed a work of charity will have numerous benefactors. Subscriptions may be sent to Mrs. Thomas Hughes Kelly, Treasurer, McMahon Memorial Fund, 667 Lexington Avenue, New York.

* * *

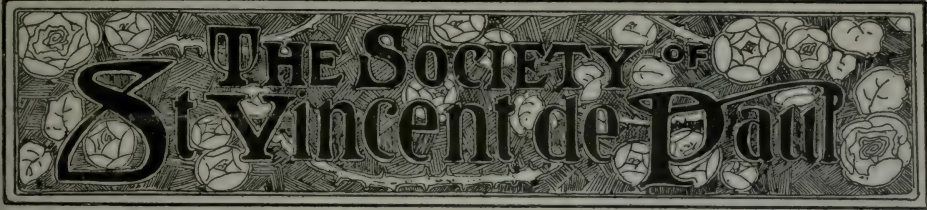
The United Mine Workers of America in their convention at Cleveland indorsed nationalization of the mines, and made recommendations for the representation of the mining force on bodies charged with the fixing of wages and regulating the conditions of employment. Support of the Plumb plan of government ownership of the railroads was pledged, but this with the proviso that railroad men were expected to back the demands of the miners for nationalization of the mines. Resolutions were adopted urging immediate severance of all ties between individual members and the radical labor organizations such as the I. W. W. and the One Big Union.

* * *

Delegates of the National Federation of State Farm Bureaus showed in an interview with President Wilson that out of a dinner for five in a "modest hotel" in Washington, costing \$11.00, the farmer received only 82 cents for the food. The responsibility for the high costs they put on the middleman.

* * *

The St. Paul, Minn., Coöperative Store, with a charter and capitalization of \$50,000.00 has been formed and is doing an active business. Ninety per cent, of the membership of the company are trade unionists.



ANNUAL MEETINGS OF 1919

THE Annual Meetings of the Superior Council and of the Society which were held in Detroit, Mich., October 16-19, have passed into history, but they were among the most successful ever held by the Society and will leave a pleasant and lasting impression on all those who attended. Papers were ably prepared and read on live topics of great importance, and the animated discussions which followed their reading proved that the members were thoroughly interested in the subjects treated. The plan of having papers prepared and discussed created such satisfactory results that it will undoubtedly be followed hereafter, because it permits the consideration of one topic at a time and concentrates the attention of the meeting on the one subject before it; while the fixing of time limits for the papers and the discussions regulates the sessions systematically, and prevents delay and disorganization of procedure.

The following is a summary of the proceedings, of the papers read, and of the discussions thereon which is made necessarily brief by lack of space, but it is our intention to publish in succeeding issues of the REVIEW the papers read at the meetings, so that our members may not be deprived of the many valuable suggestions and matters of interest which they contain.

There were 56 representatives present (not including the members in Detroit) from Metropolitan, Diocesan and Particular Councils and Conferences. A list of those in attendance will be

found elsewhere. The meetings took place in the handsome headquarters of the K. of C. which had been turned over in its entirety for the continual use of the Society during the period of the meetings. The first meeting was opened on Friday morning at 10 o'clock with the opening prayer by Rev. Patrick Burke, S.J., of Detroit.

Brother President Gillespie followed with some well-chosen remarks and practical suggestions. He spoke of the importance and great value of our Annual Meetings, so stimulating and instructive to the members. He referred to the changed and changing conditions which make it necessary for us to keep our service for the poor in harmony with the needs and methods of our day, but warned against any change in our observance of the Rules or the spirit of the Society, which should be preserved and maintained at all times.

He said that the Society had heretofore been guided largely by diocesan and parochial influences, and under hierarchial direction, but now the Bishops themselves have formed a National Body and are going to give very special consideration to social and charitable work. The result of their deliberations will no doubt be productive of plans both progressive and up-to-date, and we can follow them implicitly and with confidence. Our Society should pledge its united support to the Bishops right at the start, so they may have the assurance of our entire cooperation and loyal assistance in carrying out their decisions.

Brother Gillespie reminded the members that within the past year two special appeals had been made to every Council for the statistical information necessary to compile a Roll of Honor of the Society of St. Vincent de Paul which should include the name of every Vincentian who had given his services and offered himself to our country during the late war. He said that when such a list was completed it would be a most interesting historical document to transmit to our successors, and would be worthy of preservation in the records of the Society. But he reminded us that further delay in procuring the necessary information would only tend to make the task more arduous, and he made a strong appeal for prompt attention to this matter.

He referred to the appeal which the President-General had made early this year for funds to relieve the awful distress in the devastated regions of Europe and Syria, and explained that after securing the approval of His Eminence, Cardinal Gibbons, who warmly endorsed the appeal, every effort was made to secure a result worthy of the great cause, and he thought it would be encouraging and consoling for us to know that we had been able to transmit the sum of \$52,904.25 to the President-General for which the latter had expressed his warmest gratitude.

In conclusion he called attention to the plan of programme of the meetings, and stated that the topics selected for the papers were the result of suggestions received from the members in the several Provinces.

He closed his address by announcing the appointment of Brothers Hynes, Gannon and Knoernschild as the Committee on Resolutions, and then turned the meeting over to Brother Thomas W. Hynes, President of the Particular Council of Brooklyn, who opened the session by selecting Brother James Fitzgerald of Detroit to act as Secretary, who read part of an Article on the life of Ozanam from the July Bulletin for the Spiritual Reading.

The next order of business was the

reading of papers and the discussions thereon.

The first paper was by Brother James F. Wise, Treasurer Metropolitan Central Council of Boston, on the "Development of Personal Service by Visiting the Poor in their Homes." He cited as instances of good results of such service the case of a young man attending a non-Catholic college who was advised to visit the poor and look after poor families, who by the help of God's grace became a Priest, and is now a Doctor of the Church.

Another young man attending the preparatory theological School of the Marist Brothers in Tokio, Japan, when visiting Boston, asked permission to accompany the members of Conferences on their visits to the poor, and was very active in assisting the members in the relief work at the time of the Chelsea fire.

Again a young man who started as a member of a parish Conference received a vocation and died a Franciscan Priest.

The next paper was written by Brother Benedict Elder of Louisville, Ky., but on account of his inability to be present, it was read by Brother John A. Doyle, President of the Particular Council of Louisville. The title was: "The Necessity of Giving Greater Attention to the Moral Condition of the Poor."

Brother Elder called our attention to the obligation we assume in becoming members of the Society to safeguard the spiritual welfare of our poor, and urged all Vincentians to keep this fact in mind when visiting in the homes of their poor families. He also reminded us of the fact that spiritual regeneration is quite often a more potent factor in the upbuilding of struggling and despondent human beings than material aid.

The discussion on both these papers was opened by Brother James C. Nolan, President of the Particular Council of St. Paul, who concurred in the views set forth and urged a following of the suggestions they contained.

Continuing the discussion, Rev. Wil-

liam A. Courtney, Spiritual Director, Particular Council of the Bronx, said that when speaking of "personal service," we are apt to lose sight of the very important feature of personality which is the great factor in all personal service. We must cultivate a personality. We observe and study the priest, so the poor and others with whom we come in contact study the St. Vincent de Paul visitor. God expects us to prepare ourselves and so regulate our personal life, that we may be able to give the right kind of personal service. We must strive to attain the spirit of Christ, the Great Personality, in order thereby to attract the poor to God, and this can only be accomplished through prayers. We should make a reflection after each visit to the poor, and see if we have done our best. We are the messengers of God to the poor, and in our work we have assumed the responsibility of winning back the poor to God.

Brother Seymour, Secretary of Particular Council of Detroit, said: We should have an intense love for the poor and make them feel that we have it. All Conference Presidents should follow up a case, even after the necessity for material relief no longer existed, and this should be done by means of a card system, especially where there were young children, and he recited several instances where some remarkable results had been obtained in after years by this method.

Brother Mallon, Vice-President, Particular Council of Brooklyn, asked how the members could get practical help in our work. He suggested Catholic reading matter, "not above our heads," in the shape of pamphlets for distribution to the families through the Conferences, to bring the truths of religion to our poor, and thought that the suggestions brought out at these meetings might be put in shape for circulation among our Conferences.

Brother Bramer, St. Stephen's Conference, New York, stated that a very practical way of helping the poor, was to show them how to do things they think they cannot do, mentioning the case of a visitor who jumped in and

fixed up a leaky roof for a family when the father expressed his ignorance of how to go about it.

The next paper was by Brother John Rea, President Metropolitan Central Council, Philadelphia, on "Conference, Council and General Meetings." He outlined the organization of the Society, describing how Conferences were formed and their work. He called attention to the infrequent functioning of the "Board of Conference" and spoke of its utility. He stated that in the past we have been dealing mostly with consequences, and in the future we shall have to apply our efforts more to preventative work. He dwelt upon the great importance of all the members attending the four General or so-called Quarterly Meetings, and proposed having the reports printed and distributed at the meetings, instead of being read.

A paper by Dr. Charles F. McKenna, Vice-President, Particular Council, New York, entitled "The Necessity for Reading, Understanding and Observing the Rules," was then read. It referred to the origin of the Rules, mentioning the fact that since their publication in 1835 they had never been changed, but had been interpreted occasionally by the Council-General, until in 1853, when, owing to the growth of the Society and its expansion into other countries, it was deemed advisable and necessary to collate the Commentaries, which were published in that year.

The virtue of simplicity is emphasized in the Rules. Dr. McKenna declared that there was not a single question likely to arise, which cannot be covered at least implicitly, either by some article of the Rules, or by a Commentary. They apply as well to a meeting of three as to a General Meeting of three hundred, and he urged a strict compliance on all occasions, particularly when uncertainties and difficulties are encountered.

Discussion on these two papers was opened by Brother John A. Doyle, Louisville. He praised the Rules enthusiastically and recalled that he once heard His Eminence, Cardinal Gibbons,

declare: "The Rules of the Society of St. Vincent de Paul are so perfect, that I have no doubt they were written under the inspiration of the Holy Ghost." He thought that the Society would be greatly benefited if the prospective member was made acquainted with the Rules before admission, and he even advocated having a short period of probation for new members, during which they might acquire a knowledge of the Rules.

Brother Spalding, President Particular Council of Atlanta, stated that his Conferences always read the Rules at their meetings through the year, so that both new and older members might always have them in mind.

Brother Grehan, President Particular Council of New Orleans, was opposed to advertising the Society in the public press, stating that in his city, they make a special effort to invite as many of their friends as possible to the General Meetings, to acquaint them with the work and purposes of the Society, and thus try to get them as members.

Brother Seymour, Detroit, suggested printing a short edition of the Rules, of those parts affecting only the Conferences, with the Commentaries attached, for general distribution.

Brother President Gillespie said that the practice in his Conference when he was its President, had been as follows: the name of the candidate was given to him in private. He saw the candidate and informed him what the Society was and gave him a copy of the Rules. At the end of two or three weeks he again saw the candidate, and if he still wanted to become a member, he was admitted to the Conference. This also helped to keep out unacceptable members. He made a special plea for the enrolling of young men, and in a special manner the sons of the members themselves.

The Friday afternoon session opened at 2.30 under the chairmanship of Brother James F. Kennedy, President Particular Council of Chicago. Opening prayer was said by Very Rev. Mon-

signor F. J. O'Hara, Brooklyn. The first paper, "The Necessity for Giving Greater Attention to Economic Problems and Legislative Activity Affecting the Condition of the Poor," had been prepared by Brother David E. Tracy, Particular Council of Harrisburg, who was unable to attend, and it was read by Brother Richard M. Riley, President Particular Council of Harrisburg. Describing the horrible conditions existing in parts of Europe as a consequence of the introduction and application of radical theories, the writer stated that while these conditions were improving, that we, as Americans engaged in the holy cause of Charity, should exert every effort to prevent the spread of these abominable doctrines in our country, and should devote ourselves heart and soul to the cause of distressed humanity.

He regretted the fact that so few Catholics took an interest in the solution of the great economic questions of the time, and asserted that if one would bear his part successfully in alleviating human ills, he must acquaint himself at least with the fundamentals about the problems of housing, employment, insurance, pensions, Americanization and many others of equal importance.

Touching the legal standpoint, a Catholic lawyer, one well posted in moral law should be at all times available, and this work should be preventative, not only in relation to those needing our aid but in opposition to evil and dangerous statutes. The rights of the poor should be protected.

The next paper was on "Vincentian Service in Criminal Courts," by Patrick Mallon, Brooklyn. He said the Courts were established to deal out justice. While the motto of our Society is Charity—we may say that any form of charity not based upon justice has no claim to the name, at the same time it is equally true that any form of justice not based on charity is not worthy of the names. He deplored the social conditions which brought so many young men, of whom too large a proportion are our Catholic lads, to the Courts and

prisons, and told what the Society had always endeavored to do to ameliorate the condition of the homeless and neglected child.

He outlined the workings of the Children's Courts, probation and parole work, and said that the Society in Brooklyn had for eight years paid the salary of a probation officer attached to these Courts, for which the City had made no provision.

Discussion was opened by Brother O'Brien of Detroit, who described the manner in which the prison visitation work was done in that city. He said the members doing this work try to inform themselves and to keep posted on the legal problems affecting the prisoners, and to see that they are accorded any rights or privileges of which they might be deprived as the result of their ignorance of the law. For the purpose of the general benefit and information of its members, the Detroit Particular Council invites persons of authority on special economic or social questions to address them at their General Meetings. Rev. W. E. Kiley, Spiritual Director, Metropolitan Central Council of Chicago, described the conditions in Chicago, where he said that 75 per cent of those getting into the courts were foreign born, not speaking English, and dwelt on the necessity of doing something for that part of the population.

Rev. Father Courtney (Bronx, N. Y. C.), suggested the importance of educating and Americanizing these people, acquainting them with the laws of the land and informing them of their privileges, as the best means to ameliorate their conditions and make them good citizens and perhaps more practical Catholics. He mentioned as useful reference publications for this purpose the pamphlets issued by the Government on Economics, the Reports of City and State Conferences of Charity in which may be found useful statistics and practical suggestions, also the "Study of Economics." He declared that relief is an economic problem, and concluded with a touching description of a dual figure painting in the Museum

at Dusseldorf entitled "Innocence and Guilt," of which he gave a most interesting history, as an illustration of the consequences due to ignoring the needs of our fellow beings.

Then followed a paper presented by Dr. Joseph Hines, Particular Council of Atlanta, Ga., on "Practical Lessons from War Experiences," which owing to the regrettable absence of Brother Hines was read by Brother Jack J. Spalding, President Particular Council of Atlanta. Brother Hines described the "Christless Christianity" of the present day, which he attributed directly to the universal materialism now prevalent. He declared that the war was caused by the destruction of sacramental philosophy. Spiritual forces were dried up, and spiritual standards were obliterated, leaving nothing but materialism. France and the other countries in Europe were poor indeed in material goods, but they are crying paupers in the things of the soul. He criticized soulless philanthropy as such, and said that the children in France and the war stricken countries should not be left to the care of philanthropic organizations to train them in Godless schools, but they should have our help, and all we can give them.

The next paper was by James Fitzgerald of the Particular Council of Detroit, entitled "The Budget Plan for Financing Special Works." This paper was most carefully prepared, and it outlined in an efficient and practical manner the many advantages of this plan for systematizing requirements and providing the funds to meet the demands for successful administration of Special Works. Brother Fitzgerald explained the great benefit the budget had been to the Society in Detroit in permitting it to share in the Patriotic Fund for all the city's charitable activities, as it enabled subscribers to this fund to know just what work had been accomplished and how their money had been spent. The paper was well received and seemed to meet the hearty approval of all present.

The discussion on these two papers

was opened by Brother Spalding of Atlanta, Ga., who was entirely in accord with the suggestions regarding the budget, and thought the plan as advocated might be tried to advantage.

Brother James C. Nolan, President Particular Council of St. Paul, also approved of the plan of the budget, although it had not worked particularly well in St. Paul, where Catholic Charities had not co-operated in raising a general fund.

Brother Daniel McCann, Treasurer Metropolitan Central Council of Chicago, stated that many members of the Society were in the ranks of labor and should always recognize their mission among men as defined by our Rules. Catholic workmen should be looked to to stay the tide of discontent, and it is they who, acting in that spirit and with that purpose, may prevent a possible revolution.

The session was then closed with prayer by Rev. Father Courtney.

At the meeting on Saturday morning, Brother Jos. M. Talley, President Central Council of Rhode Island, presided. The session was opened at 10.00 o'clock with prayer by Rev. Joseph F. Kroha, Milwaukee, Wis.

Brother Tally gave a short history of the Society in Rhode Island, and brought from Providence the best wishes of the Venerable Ordinary, Bishop Harkins, as well as the felicitations of Coadjutor Bishop Hickey, both of whom are deeply and actively interested in the Society.

The first paper "Co-Operation with Charity Organizations, Women's Auxiliaries and Civic or Public Activities" was read by Brother J. L. Hornsby, former President of Metropolitan Central Council of St. Louis. He referred to the difference in the point of view between those engaged in philanthropic work merely to alleviate the physical condition, and that of our Society, where the relief of the poor is only a means to an end, and he urged that we should always keep this difference in mind in our co-operation with other agencies. He dwelt upon the section of our Rule which admonishes us as

follows: "We are the dispensers of the gifts of God, Who is the common Father of mankind, and makes His sun to shine upon all. Our love of our neighbor, then, should be without respect of persons. The title of the poor to our commiseration is their poverty itself. We are not to inquire whether they belong to any party, or sect, in particular. Jesus Christ came to redeem and save all men, the Greeks as well as the Jews, barbarians as well as Romans. We will not discriminate, more than did He, between those whom suffering and misery has visited."

He described the manner in which they co-operate with other agencies in St. Louis and cited three instances where such practical co-operation had been successful. He said it was our duty to offer our services in co-operation with public or civic agencies, where these had for object the alleviation of suffering, or betterment of social conditions.

Regarding co-operation with Woman's Auxiliaries, he stated that such collaboration is much to be desired, serves a most useful purpose in supplementing the work of our Society, and is often necessary to make effective or complete our own efforts in behalf of our poor families.

The next paper was by Rev. Stephen Klopfer, Spiritual Director of the Particular Council of Milwaukee, and Vice-Rector of St. John's Institute for Deaf-Mutes at St. Francis, Wis., on "Student Conferences of the Society of St. Vincent de Paul." This paper met all possible objections that might be advanced to the formation of Conferences in Catholic educational institutions, by very much stronger arguments as to why such Conferences should be organized. He said we look forward to the expansion of our Society, and for that reason we must have leaders, and we turn instinctively to the training of our Catholic students who are the flower of our youth, for this leadership. He declared that a Conference pervaded with the spirit of St. Vincent de Paul at an institution in which pedagogy is taught, must be of incalculable

service to both student and professor. He stated that Canada had College Conferences twenty-five years ago, and seven are to be found in Ireland, while they flourish in the Seminaries of Baltimore, St. John's at Dunwoodie, N. Y., Brighton, Mass., and there are three in Wisconsin. In conclusion he made an urgent appeal for the systematic promotion of Student Conferences in our colleges with this as a goal—"a Student Conference is every one of the 315 Catholic institutions of learning for young men and among Catholic students of State Universities by 1933. No better tribute to the memory of Ozanam can be paid upon the centenary of his founding the first student Conference."

The paper which gave many references to publications and authorities from which much of its matter was secured, was enthusiastically received.

Discussion of the two foregoing papers was opened by Brother James J. Reid, President Particular Council of the Bronx. He not only upheld the principle of co-operation with civic and public bodies organized for social welfare, but argued that as Catholics we should be equally willing to co-operate with other social agencies, where their work is being carried on honestly, fairly and without ulterior motive, which is nearly always the case. These agencies do as a matter of fact look after our poor because we cannot yet assert that we are always able adequately to care for our own. Nearly half of those cared for by several non-Catholic organizations are Catholics, often lukewarm, who need the spiritual encouragement and help that we as Catholics should give—and this we can readily do if in active co-operation with the agencies who are giving this relief. We are at times apt to criticize the methods of these agencies—perhaps we do not know their point of view; a much more practical and effective way would be to study and know them through close co-operation, and if we found criticism necessary, to use it intelligently, from the inside.

On the subject of Student Confer-

ences Brother Reid concurred heartily with Rev. Father Klopfer in all the arguments he advanced as to their great value and the need for them, and added as a further reason that the fact of meetings being held weekly and our object being to encourage one another by "mutual good example," nothing could contribute more effectively than this Rule of our Society in establishing a high standard of conduct in any institution. He thought Father Klopfer should receive our warmest thanks for the valuable information contained in his paper and for the great trouble he took in furnishing his sources of information on the subject.

Major M. D. Imhoff, founder and President of the Conference of St. Martin of the A.E.F. in France, and now awaiting his discharge from the Walter Reed Hospital in Washington, took a middle ground regarding co-operation. He did not object to accepting assistance in caring for our poor from organizations of a purely non-sectarian character whose funds were intended by their donors to apply to those of all creeds, but expressed the hope and confidence that the time was near at hand when we would provide the funds and service necessary to take care of our own.

Brother Grehan, New Orleans, told of the methods used in looking after the poor and dependents of his city and said they were able to care for them in nearly all cases.

Brother Nolan, St. Paul, strongly endorsed Father Klopfer's arguments for Student Conferences. Rev. Father Courtney, Bronx, urged that Father Klopfer be selected as the Apostle to reach and confer with the educational institutions—and that a respectful request be made to the Bishops in all the dioceses to recommend that a Conference be formed in every one of their parishes.

Brother Ready, Chicago, outlined the plan of the Associated Catholic Charities of that City for securing the funds necessary for their work.

Brother William J. Sullivan, President SS. Peter and Paul Conference,

Boston, told how they co-operated with the charitable agencies there during the Influenza epidemic last year, and how successful were their combined efforts in relieving the great distress and sufferings of the victims of the scourge.

Then followed a paper on "Organization of Conferences among Foreign-born Catholics" by Brother John P. Ready, Vice-President Particular Council of Chicago.

This paper outlined the conditions since 1880, before which time our Conferences were composed largely of English speaking members or those of German or French decent, all of which seemed to carry on and perpetuate the spirit of the Society. Since that time millions of emigrants came from Central, Southern and Eastern Europe, many of whom were Catholics. It has been difficult to organize Conferences among these peoples, as they have been called upon to contribute largely to the building of their own separate Churches and schools, and because they also formed relief or beneficial societies on the plan of those existing in the countries from which they came. So far their pastors have not found many among them having an inclination for relief work as understood and practised by Vincentians.

In Chicago a Conference was formed in a Bohemian parish over 30 years ago and since then five others have been formed among Catholics of that nationality, and they are doing good work. Two Conferences have recently been established in Polish Parishes, and it is expected that more of these will follow.

Brother Ready made an appeal for the circulation of literature to explain the purpose of the Society, in order to popularize it and make it better known.

The last paper of the meeting was that of Brother John A. Grehan, President Particular Council of New Orleans, on "The Duties of Presidents of Councils and Conferences."

As the growth and development of our Society were made possible by the wisdom and piety of our first Pres-

ident, so the welfare and progress and usefulness of a Conference depends almost entirely on the devotion of the President and to his strict fulfillment of his obligations under the Rules, and he should constantly encourage and aid the members to study and observe these same Rules. He is not vested with authority, says the Manual, he simply carries a burden, and this he should at all times realize as well as the serious responsibility it entails. He must be first in all things, yet unselfish. He should ever bear in mind that "as the President is, so is the Conference."

The Conference is a store house of grace and the faithful Vincentian finds there the opportunity to gather a vast harvest of spiritual favors, and to this end the President should ever encourage the members. His duty is to carry the message of the Conference to every man in the parish, and we as members of the Society should bring our message of piety, simplicity and brotherly union to the peoples of the world in these momentous and disturbed times, that peace and goodwill may be restored to the human race.

The discussion on these two last papers was opened by Brother John Guilfoyle, President Particular Council, Jersey City. He endorsed all that Brother Grehan had said about the duties and obligations of Presidents, and mentioned many other ways in which devoted Presidents could do much to encourage the members in observing the Rules, and in stimulating their interest in the work.

Brother James F. Kennedy, Chicago, described at length the operation of the Associated Catholic Charities of that city, giving well deserved credit to Archbishop Mundelein who had evolved the plan; and to Rev. Father Kiley, the Director, appointed by the Archbishop to carry it out. The members were so much interested in the outline presented by Brother Kennedy that a universal desire was expressed that he might describe the system at length in the CHARITIES REVIEW, after which the session was closed with prayer by Rev. Father Monaghan of

Chicago. Directly after this meeting the members were invited to the K. of C. Dining Hall where a substantial lunch was provided by the Particular Council of Detroit; following which the visiting members spent a most enjoyable afternoon touring the city and its environs in automobiles furnished and driven by their owners, all members of the Society. The ride was concluded in time to permit the members to partake of a banquet at the Hotel Statler, which was given in their honor by the Vincentians of Detroit, this function permitting a very pleasant exchange of friendly greetings. About three hundred were seated and the occasion will long be remembered as a most enjoyable one.

At the Public Meeting held at 8 P. M. under the joint auspices of the Superior Council and the members of the Society in Detroit—the large hall being filled to its limit by a most attentive audience—Brother James F. Murphy, President Particular Council of Detroit presided, and introduced the following speakers who delivered able and most interesting addresses: Honorary Chairman, Monsignor Van Antwerp, (representing Bishop Gallagher who had gone to Toledo to escort Cardinal Mercier to Detroit); Ernest A. O'Brien, member of Board of Directors of Detroit Patriotic Fund; Judge Hulbert, Detroit Juvenile Court; Richard C. Gannon, President Metropolitan Central Council Chicago; George J. Gillespie, President Superior Council; and Rev. Dr. William J. Kerby, Catholic University, Washington, D. C. Further account of the addresses must be deferred to a future issue of the REVIEW for want of space.

On Sunday morning, October 19th, Mass was celebrated in Holy Rosary Church at 8.30, when the local and visiting members, numbering more than five hundred, received Holy Communion. After the Mass all proceeded to the adjoining Parochial School Auditorium to partake of a most substantial breakfast which was served by the ladies of the parish Sodalities. While the breakfast was announced in ad-

vance to be the same as regularly provided at the General Meetings, it was felt by the visitors that our Detroit brothers were indeed most generous as providers. The breakfast over, Brother Gillespie opened the final meeting of the Society by expressing the thanks of the visiting members for the unbounded hospitality of the Detroit Vincentians; Brother Spalding of Atlanta eloquently assured them of our heartfelt gratitude for all that had been done, and Brother Hynes as Chairman of the Committee on resolutions also read the Committee's formal expression of our appreciation of the wonderful manner in which we had been received and welcomed in the city by the Lakes—but even the earnestness with which these thoughts were given seemed inadequate to convey the sense of thankfulness which the visiting members felt towards their Detroit brothers, for from the day of arrival, they were constantly seeking to render our stay pleasant and to provide everything possible for our least want, with the utmost thoughtfulness and consideration.

The question of holding our Annual Meetings in conjunction with those of the N.C.C.C. and the place to be selected for holding them, after some discussion in which Brothers Spalding, Kennedy, McCann, Grehan, Hornsby, Doyle and Rev. Father Klopfer took part, was finally referred for decision to the Sub-Committee of the Board of Council.

At the close of this, the last meeting of the Society in Detroit, all remained in anxious expectation of the arrival of His Eminence Cardinal Mercier, who had graciously accepted Bishop Gallagher's invitation to spend a few moments with us. On his arrival he was received by an outburst of enthusiastic applause, long continued, from the hands of those whose hearts were filled with emotion in the presence of this noble Prince of the Church, rightly called "the most heroic figure of the war." When the school children who lined the galleries had concluded the singing of the "La Brabançonne," which brought

an almost heavenly smile to the face of His Eminence, Bishop Gallagher briefly reviewed the high service which he had rendered to his God, his people and the Church. Standing boldly in the midst of war for the things of the spirit, in the face of material power invoking the moral law, he had indicated the ascendancy of things spiritual. Some measure of that honor which had come to him from a world recovering its sanity he bestowed on the Vincentians in honoring them by his presence at their Annual Meeting.

The Cardinal in response deprecated the use of the word honor to describe that which his presence meant to the meeting of men whose lives were devoted to charity. "There is no question of one more honored than the rest in such a gathering, we are all of one station, all of one mind and one heart in the brotherhood of the charity of Christ." After praising earnestly the work of the Society of St. Vincent de Paul, the Cardinal went on to explain the gracious effects of charity on the soul, and he commended the zeal of the Vincentians in making themselves "more perfect Christians. As I understand the Society, it is twofold of purpose: To help the poor materially and spiritually, and to make the members of the Society of St. Vincent de Paul themselves more perfect. And that is a most sound principle; for charity is a precursor of God in the soul." We might well strive to become saints, which we would not find so difficult as it appears. "If we separate our soul from our body and from the world, and commune with God, just God and our soul, and ask Him what He wills of us, He will speak to our soul and we will hear His voice. If then, we have the courage to do His Will, we will become saints. We must prepare ourselves to have God remain with us, we must bring God to the poor and this we cannot do unless He is in our heart." He continued with earnest and simple eloquence to show the need and the desirability of cultivating "the interior life that our bodies may become sanctuaries of the Holy Trinity. That is

the meaning of the Gospel of this morning (the Gospel of the wedding feast from which one was excluded because he failed to don the garment provided). We must prepare ourselves if we would have God live with us, and God will not remain away if we do cultivate the interior life. And having cultivated the interior life and having God present in us we will hear His voice to guide us. The word of God to you may be a direct word, a personal word as you realize the presence of God always with you and seek His will."

The effect of this brief and impressive sermon, spoken intimately and simply, made a lasting impression upon the Vincentians, coming as it did from the man whose war record is so marked by severe tests of duty. The Vincentians felt that he had taken them into his confidence—as he could not the general audiences at public meetings—discovering to them the source of the strength that lived in his frail body and intimating that every man in every crisis may act as surely, as confidently and as bravely as did the Cardinal, if he but listen to the personal word of God always with him, and seek His will.

At the conclusion of the Cardinal's address, Brother Murphy, President of the Particular Council of Detroit, thanked him for his presence at our meeting, and in a few well-chosen words presented him, in behalf of the Vincentians of Detroit, with a check for \$1,000.00, to be used by him for his poor families in Belgium.

ATTENDANCE AT DETROIT MEETINGS.

The Society throughout the United States was well represented at the Annual Meetings when the great distances to be travelled and the necessary personal sacrifices of time and convenience of the visiting members are considered.

There are fourteen provinces in the United States, in thirteen of which the Society is organized, and of these eleven were represented at the Detroit meetings.

Following is a list of the members in attendance, exclusive of the Detroit members, the divisions and provinces of the Society represented by them:

Province of Baltimore.

Atlanta, Ga., Jack J. Spalding, President Particular Council.

Washington, D. C., John P. Pellen, President Special Works Committee.

Province of Boston.

Boston, Mass., James A. McMurry, President Metropolitan Central Council; James F. Wise, Treasurer Particular Council; William J. Sullivan, President Sts. Peter and Paul Conference; T. J. Morrissey, Vice-President St. Paul's Conference.

Providence, R. I., Joseph M. Tally, President Central Council; John F. Mahoney, President Particular Council; J. A. Norton, Treasurer Sts. Peter and Paul Conference.

Hartford, Conn., Charles J. Reardon, President Particular Council.

Province of Cincinnati.

Cincinnati, O., Philip Schneider, St. Elizabeth's Conference.

Louisville, Ky., John A. Doyle, President Particular Council.

Cleveland, O., Edward R. Betz, President St. Mary's Conference.

Marine City, Mich., Rev. A. L. Melvin, Spiritual Director; F. S. Dornoff, President Holy Cross Conference.

Province of Chicago.

Chicago, Ill., Rev. Moses E. Kiley, D.D., Spiritual Director Metropolitan Central Council; Rev. F. X. Monaghan, C.M., Spiritual Director; Richard C. Gannon, President Metropolitan Central Council; John P. Ready, Vice-President Metropolitan Central Council; James F. Kennedy, Secretary Metropolitan Central Council; Daniel McCann, Treasurer Metropolitan Central Council; M. J. Ford, Treasurer Particular Council; M. J. Connery, President St. Michael's Conference; John A. Daly, Secretary Holy Family Confer-

ence; A. V. Gillespie, Our Lady of Lourdes Conference; Michael J. Kluetsch, President St. Peter's Conference; Patrick Cullen; W. J. O'Malley.

East St. Louis, Ill., Geo. R. Leonard, Secretary Particular Council.

Province of Dubuque.

Dubuque, Iowa, M. Czizeki, President Sacred Heart Conference.

Province of Milwaukee.

Green Bay, Wis., M. D. Imhoff, Member Superior Council.

Milwaukee, Chas. Knoernschild, President Particular Council.

St. Francis, Rev. Joseph F. Kroha, Spiritual Director; Rev. Stephen Klopfer, Spiritual Director.

Province of New Orleans.

New Orleans, John A. Grehan, President Particular Council.

Province of New York (Including Brooklyn).

New York City, Manhattan, Rt. Rev. Mgr. F. H. Wall, Spiritual Director; George J. Gillispie, President Superior Council; Dr. Charles F. McKenna, Vice-President Particular Council; John P. Bramer, St. Stephen's Conference; Charles Murray, St. Lawrence's Conference.

New York City, Brooklyn, Very Rev. Mgr. S. J. O'Hara, Spiritual Director; Thomas W. Hynes, President Particular Council; Patrick O'Connor, Treasurer Particular Council; Hugh D. McGrane, Vice-President Particular Council; R. H. Farley, President Queen of All Saints Conference; Patrick Mallon, President St. Vincent de Paul Conference.

New York City, Bronx, Rev. William A. Courtney, Spiritual Director; James J. Reid, President Particular Council; Edmond J. Butler, Secretary Superior Council.

Albany, N. Y., Thos. J. Ellis.

Jersey City, N. J., John Guilfoyle,

Vice-President Metropolitan Central Council.

West Hoboken, N. J., George J. Weaver, President Particular Council.

Province of Philadelphia.

Philadelphia, John Rea, President Metropolitan Central Council.

Lancaster, Pa., Richard M. Reilly, President Particular Council.

McKees Rocks, M. C. O'Donovan, President Particular Council.

Province of St. Louis.

St. Louis, Mo., Edward Devoy, President Metropolitan Central Council; J. L. Hornsby, President St. Thomas Aquinas Conference.

Province of St. Paul.

St. Paul, Minn., James C. Nolan, President Particular Council.

Minneapolis, Minn., Rev. William P. Driscoll, Spiritual Director.

REPORTS OF COUNCILS AND CONFERENCES.

Annual reports were received during the month of October from the following Councils and Conferences, and it is indeed gratifying to be able to publish them in this issue of the REVIEW.

We congratulate these Councils upon their promptness and the interest they have manifested in this important matter, for their commendable action proves what the compilation of annual reports within a short time after the close of our fiscal year on September 30th, is entirely feasible.

We hope that a special effort will be made by all Councils to send in their reports during this month, or before December 20th, to permit of their publication in the next two numbers of the REVIEW, thus making possible the dissemination of much useful information when it is of most value.

Particular Council of San Francisco.

—The annual report of the Particular Council of San Francisco for the year ending September 30, 1919, gives the

following statistics: Conferences reporting, 20; members on roll, 257; average attendance, 65 per cent; honorary members, 17; subscribers, 687; families relieved, 673; persons in those families, 2,507; visits to families, 2,349; visits to institutions, 435; transportation to other cities furnished, 35; situations procured, 244. The total receipts, including \$1,187.77, contributed by the members at the weekly meetings, were \$12,405.85, and the total expenditures amounted to \$10,245.79.

Conference of St. Dominic, Denver, Col.—The annual report to September 30, 1919, shows: Members on roll, 11; honorary members, 5; families relieved, 2; persons in families, 7; visits to families, 10; total receipts, including \$46.10 contributed by the members at weekly meetings, \$146.80; total expenditures, \$90.50.

Particular Council of Atlanta, Ga.—The three Conferences in Atlanta report for the year ending September 30, 1919, as follows: Active members, 49; honorary members, 41; subscribers, 5; families assisted, 85; persons in families, 316; visits made to families, 307; visits to institutions, 70; situations procured, 27. The total receipts were \$2,023.90 and total expenditures \$2,003.09. The report states: "We are undertaking a Day Nursery and a Working Girls' Home, as special works, which we hope to handle successfully. We are in good shape, and all the Conferences are alive and active."

Particular Council of the Bronx, New York for the Year Ending Sept. 30, 1919.—Number of Conferences, 28; Conferences reporting, 28; active members on roll, 401; average attendance, 219; families relieved, 545; persons in families, 3,017; visits to families, 6,132; members engaged in special works, 95; situations procured, 231; total receipts, including \$3,286.89 contributed by the members at weekly meetings, \$20,355.83. Total expenditures, \$19,158.14. Only one Conference was organized last year, but better results are looked for in the near future.

Contents for December, 1919

EDITORIALS	291
Insidious Propaganda.—A Flagrant Illustration.—An Encouraging Symposium.—Democratic Industry.—At the End of the Third Year.	
PRINCIPLES AND METHODS	299
The Field of Charitable and Social Work and Its Vocational Opportunities. Rev. Michael J. Scanlan.—Men Wanted. John O'Connor, Jr.—Archbishop Mona of Mexico City on Agrarian Reforms.	
SOCIAL QUESTIONS	306
Labor Laws for Women and Girls. Emily B. Logue.—A Survey of Hospital Care in Ohio Infirmaries. Rev. John O'Grady, Ph.D.	
SOCIETIES AND INSTITUTIONS	311
The Holy Name Society and the Big Brother Work in Chicago. C. G. Craine.	
ST. VINCENT DE PAUL SOCIETY	313
The Necessity for Giving Greater Attention to the Moral Condition of the Poor. Benedict Elder.—Adequate Service.—Why Conferences Fail.—Reports of Councils and Conferences.—Notes and Personals.	

THE CATHOLIC CHARITIES REVIEW

Published the middle of every month except July and August by
THE NATIONAL CONFERENCE OF CATHOLIC CHARITIES
 AT 120 WEST 60TH STREET, NEW YORK

Editorial Office:

THE CATHOLIC UNIVERSITY OF AMERICA, WASHINGTON, D. C.
 REV. JOHN A. RYAN, D.D., Editor and Manager

Annual Subscription, \$1.00

Single Copies, 15 Cents

Make checks payable to *The Catholic Charities Review*

Entered as second-class matter January 13, 1917, at the Post Office at New York, New York, under the Act of March 3, 1879.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized October 8, 1918.

STUDIES

An Irish Quarterly Review of Letters, Philosophy and Science

The Table of Contents of the December, 1919, issue reads as follows:

- I. THE NEW GERMAN CONSTITUTION.....*Michael Cronin*
- II. GIBBON AND JULIAN THE APOSTATE.....*Hilaire Belloc*
- III. THE LEAGUE OF NATIONS OF A CENTURY AGO.....*John M. O'Sullivan*
- IV. ANDRE LAFON: POET AND NOVELIST.....*Virginia M. Crawford*
- V. THE IRISH CLIMATE AND TILLAGE FARMING.....*T. Wibberley*
- VI. LAW AND ORDER IN IRELAND.....*Erskine Childers*
- VII. POETRY—IN MY IRISH GARDEN.....*Egbert Sandford*
 - MY MOTHERLAND*T. Gavan Duffy*
 - THE CALL*Peter McBrien*
 - THE HORSEMEN OF AILEACH.....*Arthur Little*
- VIII. UNPUBLISHED IRISH POEMS—No. 8.....*Osborn Bergin*
- IX. WHAT IS THE MATTER WITH INDIA?.....*T. Gavan Duffy*
- X. SPIRITUALISM AND ITS DANGERS—PART II.....*Herbert Thurston*
- XI. THE IRISH LAW OF DYNASTIC SUCCESSION—PART II....*Eoin MacNeill*
- XII. CHRONICLE—1. IRISH HISTORY FROM WITHIN.....*Arthur E. Clery*
 - II. IRISH FICTION FOR BOYS—PART III..*Stephen J. Brown*
- XIII. REVIEWS OF BOOKS.

Studies may fairly be said to have the singular merit, among the quarterlies of the day, of a strict avoidance of the vague or obvious talk and the copious exploitation of views which people whose time is valuable can only skim hastily through. Strictly sectional as is this Roman Catholic and Nationalist review, it seldom fails to contain matter of general interest, treated, whether it touches the present or the past, with lucidity and sound knowledge.—*The Times Literary Supplement* (London), June 26, 1919.

That most excellent Irish Quarterly Review published in Dublin under the title of *Studies* always contains good literary matter.—C. K. S. in *The Sphere* (London), April 12, 1919.

This Irish Quarterly is more than making good its promise, and is to-day a review no Catholic reader can neglect—as brilliant as its older contemporary in green [*Dublin Review*], and even richer in varied matter.—*The Universe* (London), January 4, 1918.

STUDIES is issued early in March, June, September and December.
The Editorial Offices are at No. 35 Lower Leeson Street, Dublin.

Price, Single Copies, 75 cents net; Annual Subscription, \$3.00, post free.

Dublin: THE EDUCATIONAL COMPANY OF IRELAND, Limited
London and St. Louis: B. Herder
Melbourne: William P. Linehan

THE CATHOLIC CHARITIES REVIEW

VOL. III

DECEMBER, 1919

No. 10

Editorials

INSIDIOUS PROPAGANDA.

CALM-THINKING persons who are unaware of the control exercised over the metropolitan daily papers by powerful interests, are puzzled by the enormous publicity and emphasis given during the last few weeks to alleged plots against the Government of the United States by "Reds," "Bolshevists," "revolutionists," "foreigners" and anarchistic persons generally. Almost every day some of the front-page headlines of these conservative journals scream at us that our government and our institutions are in serious jeopardy through the malignant activities and conspiracies of seditious groups in various parts of the country. It is true that when we analyze the contents of the columns beneath the headings, we do not find the scare-captions justified. Occasionally, but very rarely, we read of gun fights between members of the I. W. W. and returned soldiers; but the main burden of the news recitals is raids upon the meeting places of suspected organizations, the seizure of "tons of red literature," the arrest of some officers of these organizations, violent encounters among workmen where a strike is in progress, and the forcible expulsion of labor agitators from certain cities by self-appointed guardians of law

and order. In the headlines we have been led to believe that a well-organized and powerful movement is in operation throughout the country for the distinct purpose of making a revolution. In the body of the articles we find little more than the long-familiar violent features of industrial disturbances, considerably increased intensively and somewhat increased in volume. Nevertheless, the violent headlines, together with the loose statements, exaggerations and insinuations in the text, are liable to persuade the uncritical and unsophisticated reader that we are on the verge of a genuine revolution.

What is the truth of the situation? Undoubtedly there are persons and organizations in the United States who desire to see the government overthrown and some kind of Socialistic or Bolshevistic organization put in its place. Undoubtedly there are societies in the country that want to abolish the wage system, and to confiscate the property of capitalists. These are not new things under the sun. Therefore, the important question, the only pertinent question, is whether these revolutionary elements have suddenly become so numerous and so powerful that they are an incomparably greater menace than they have ever been before. If this question

must be answered in the affirmative, the suppression of such activities by all legitimate means has become the first and most pressing duty of all good citizens.

No honest man who examines critically the so-called "evidence" in the case will return an affirmative answer. It is probable that the persons who believe in social and political revolution in the United States are more numerous than they were before the war; but there is no reason to think that they have become so numerous and so formidable as to constitute a real and immediate danger. As late as 1917, the I. W. W. had only 200,000 members, and the disciples of violence who are outside of that organization are probably insignificant in numbers and influence. Two or three hundred thousand men cannot carry out a revolution against one hundred million. They cannot do more than an infinitesimal amount of damage if the laws are enforced with an ordinary degree of effectiveness. There ought, indeed, to be a statute making the advocacy of violent revolution a criminal offense.

It is also true that revolutionists have become much more noisy and terrible of speech than they were formerly. But that is largely a by-product of the war. It is one manifestation of the usurpation of our intellectual processes by our emotions, to which we had to submit during the great conflict. The hysteria which is evident in the treatment of the whole subject of revolutionary activities by the daily papers is another manifestation of the same deranged psychology.

However, the agitated discussion in the metropolitan dailies is not all hysteria. There is very good reason to conclude that the dominating motive of these denunciations of Bolshevism and radicalism is a desire to discredit the cause of labor and of progressive social and industrial movements generally. The first important indication of this motive was seen in the treatment accorded to the strike against the United States Steel Corporation. In this dispute both parties acted unreasonably. The leaders of the union should never have called the strike. They ought to have acceded to the request of President Wilson to with-

hold such action until the assembling of the Industrial Conference in Washington, October 6. The position of the officials of the Steel Corporation was indefensible because it included a refusal to treat with the representatives of the union, or of any labor union. An honest journal would have apportioned the blame for the strike in substantially equal measure between both parties. What was the course adopted by most of the metropolitan dailies? As regards Mr. Gary, the head of the Steel Corporation, they either defended his attitude, or passed it over in complete silence. But they denounced the strike and its leaders without restraint. They were not content to point out the unreasonable character of the strike itself in the circumstances, but deliberately and consistently sought to create the impression that it was intended as the first step toward a revolution. The obvious purpose was to discredit labor unions, even so conservative an organization as the American Federation of Labor, under the direction of which the workers in the steel industry had been organized. In its report on the steel strike, the investigating committee of the United States Senate declared that the strike was not instituted nor carried out for any revolutionary purpose, although one of its leaders had not fully cleared himself of the charge that he still believed in methods of violence; and that whatever revolutionary persons were employed in the steel industry naturally supported the strike. Competent and unbiased investigators, like John A. Fitch, and William Hard, have pronounced the same judgment. But their statements and the report of the Senate Committee appeared after the strike had been in progress several weeks. In the meantime, the opinion of probably seven-tenths of the disinterested public had been determined by the dishonest tactics and false statements of the metropolitan press.

A propaganda of the same general character, but in a milder degree, has been carried on by many daily papers in relation to the strike in the coal fields. It was asserted that the ultimate object of the miners was to set up a Soviet con-

trol of the coal industry, that the "radicals" had got control of the miners' union, that the strike did not have the support nor the formal authorization of the rank and file. All these assertions have been completely falsified, but not soon enough nor in ways sufficient to neutralize the calumnious accusations of the papers in the beginning.

Perhaps the most contemptible feature of this general campaign is the studied effort to inveigle the soldiers who fought or saw service in France and Flanders. The object is to associate resistance to the aspirations of labor with Americanism and patriotism. If any considerable proportion of the ex-service men can be convinced that the labor unions are seeking to overthrow the government, they will, of course, be quick to take action. When they are seen participating actively, whether by orderly methods or by such violent performances as assaulting labor "agitators" and seizing their literature, the impression will easily and quickly gain currency that the country is witnessing a conflict between Americanism and the doctrines and projects of revolution. The slogan, "one hundred per cent. Americanism," can be pressed into the service of an unscrupulous industrial autocracy, and Dr. Johnson's epigram, "patriotism is the last refuge of a scoundrel" will be temporarily justified. Will the diabolical scheme succeed? Probably not. Happily, the great majority of the ex-service men are too intelligent and too closely associated with the fortunes of honest labor to be drawn in great numbers into this vile and sickening conspiracy.

Many other instances of the same tactics could be cited. They all exemplify the same methods and aim at the same object. The unrest and agitation of labor is "played up" as a deep and wide conspiracy against our political and industrial institutions, and unionism as such—not merely its insignificant revolutionary varieties—must be discredited in the eyes of the public. There are many indications that these tactics and insinuations and this diabolical purpose, have been deliberately fostered by the bourbon elements among the employing

classes. These elements are frightened by the greatly increased power of labor, by its evident consciousness of power, and by its unreasonable demands and methods. Instead of examining fairly and sympathetically the merits of labor's position and contentions, they have determined to fight, to resist every effort of labor for improved conditions, and to carry on the fight without a too nice choice of weapons. The stubborn and hopeless attitude of the employers' group at the Washington Conference was merely one manifestation of the general policy.

Of course, this policy will prove as futile as it is unfair. It is too late in the day to destroy the whole labor movement by such tactics. The attitude of these employers is industrial bourbonism of the most stupid sort. It will defeat whatever genuine good the employers desire to achieve. To destroy excessive radicalism in the labor movement is a desirable end, but it cannot be accomplished by attempting to attach the stigma of radicalism to even the moderate leaders in the American Federation of Labor. The moderate element has been and still is dominant in the Federation. If the powerful employers were well-advised they would help to preserve this situation by coöperating with and conceding the reasonable demands of this conservative element. By taking the position of unyielding refusal to all demands, and especially by fostering a campaign of journalistic misrepresentation, they are doing more to promote Bolshevism than all the avowed "Reds" could accomplish, unaided, in a generation. They are the most efficient promoters of radicalism.

Nevertheless, we are not discouraged. Our hope is in the fundamental fairness and the sober second thought of the American people. Within a few months the labor movement will have rejected the elements and the methods that have, through excessive demands, unjustifiable methods, and lack of moderation, saddened its enemies and grieved its friends. Before long, too, the present hysteria over revolutions and rumors of revolution will have subsided, and the

journalistic shriekers will have been discredited by the calm course of events. The number of radicals convicted of serious crimes against our social and political institutions will prove to be ludicrously insignificant, as compared with the newspaper accounts of their terrible and widespread plotting six months previously. In the meantime it

is the urgent duty of all honest men who are able to keep their heads, of all genuine patriots, of all lovers of justice, to strive unceasingly to find some industrial formula by which capital and labor can come to an understanding on the basis of justice to both, and with some regard for the interests of the long-suffering consumer.

A FLAGRANT ILLUSTRATION.

Since the foregoing editorial was written, we have received a long letter from Mr. William Hard, who is one of the very ablest and most effective writers on industrial problems in the United States. He is not a Catholic. Two principal points are made in the letter: first, the steel strike is not, and has not been, in the slightest degree a revolutionary or Bolshevistic movement, notwithstanding the insinuations, assertions and agitation of a subservient press; second, this is an excellent occasion for the Catholic Church to lay down the doctrines of Christian charity and justice as they apply to the concrete issues of the steel strike. The first point has been established by so many competent authorities that it is no longer doubted by well informed and fair-minded men. The deliberate misrepresentation of the character of the steel strike by presumably respectable and reliable newspapers, is one of the most disquieting and contemptible performances that have come to our attention in a long time. It is disquieting because it strengthens immensely the rather general conviction among the working classes that the daily press is the pliant tool of industrial autocracy. It is contemptible because its victims have no adequate facilities of self defence. They are for the most part uneducated and helpless foreigners whom very many persons are predisposed to believe disloyal.

The second point is not so certain. Undoubtedly it is desirable that a prompt, authoritative judgment should be forthcoming on the moral aspect of such great disturbances as the strike against the United Steel Corporation; but the issues are too complex and the difficulty of ascertaining all the essen-

tial facts is too great to permit or justify positive and specific action of this sort. There are, indeed, some phases of the situation which are comparatively simple, and about which it is possible for intelligent men on the ground to have adequate knowledge. Such are the features, which, as will be seen from Mr. Hard's letter, Father Kazinczy has so splendidly utilized. But the knowledge which would provide a basis for and justify a pronouncement on the merits of the situation as a whole could be obtained only through a thorough investigation by a competent committee. If the Protestant organization to which Mr. Hard refers is composed of men properly equipped for the work it will produce the information necessary for an intelligent and trustworthy moral judgment. We subjoin the salient parts of Mr. Hard's letter:

PITTSBURGH, Nov. 25, 1919.

DEAR FATHER RYAN: * * * This strike, I believe, has been viciously misrepresented from the beginning. I find no slenderest streak of Red agitation in its management at top or at bottom. The strikers here would never even have known that Foster was once a "radical" if the employers themselves had not reprinted Foster's old pamphlet on "Syndicalism" and circulated it. The spreading of that pamphlet was an important spreading of "radical" doctrine, but it was not done by the strike. It was done by the opponents of the strike. Foster was letting his old errors lie dead in their grave. He has leaned over backward away from everything "radical," and all the organizers whom he employs are regular American Federation of Labor fellows, preaching trade-unionism and nothing but trade-unionism. I have gone over all of Foster's propaganda material used in exhorting the strikers. There is nothing in it but regular, normal, lawful, conservative trade-unionism. Foster is employed by a committee representing twenty-four regular anti-I. W. W. American Federation of Labor unions. Those

unions are absolutely opposed to all revolutionary effort, as you know. Most of them regard the new Labor Party as a rather extreme endeavor. That is the measure of their radicalism. If Foster was doing any revolutionary propaganda, these unions would be the first to stop him, because, of course, their whole self-interest is against the I. W. W. and against all efforts inconsistent with the policy of the A. F. of L. But Foster, in fact, is pursuing an absolutely regular A. F. of L. policy. Red flags are barred. Even Socialist propaganda is barred, of even the perfectly peaceful sort. At no strike meeting have I heard any strike organizer go even as far as the Social Reconstruction programme of the Catholic Church. Your views, Father Husslein's views, Archbishop Hayes' views, as expressed in the Social Reconstruction programme, regarding ownership of industrial processes by possible groups of workmen, would not be tolerated by the central strike committee in the mouth of any of their official representatives. This is an old-fashioned regular strike for collective bargaining and for better working conditions. It is devoid of all tincture of any other purpose.

Next: It is a Catholic Strike. The mass of the strikers are devout members of the Catholic communion. That is one great reason why the strike is so unsocialist and also so remarkably free from violence. That is, it is remarkably free from violence on the side of the strikers. A considerable number of strikers have been killed. So far as I can make out, only one man has been killed who belonged to the other side. I am speaking now of this district. It is an amazing record. So, here we have a strike conserving, law-abiding, Catholic, and in absolute harmony with the principles laid down regarding collective action among wage-earners in the Catholic social reconstruction programme. But the only religious intervention I have noticed here has been by the Inter-Church world movement. A special committee of Protestant dignitaries of various Protestant bodies—including all, or almost all, of the most important ones—sat here in Pittsburgh, as you may have noticed, and listened to statements from both sides for several days. I think I can safely say that they were deeply and painfully impressed by the inhumanity and un-Christianity of the steel industry as at present conducted. They are maintaining here, and have for some time been maintaining, a special group of investigators who are accumulating a large quantity of evidence. This evidence will be printed, and a report of conclusions by the special committee of ministers will be printed also. In the meantime there may be some special Catholic inquiry which I know nothing about. I hope there is. The position taken here by Father Kazincy of Braddock in support of the just claims of the strikers to industrial representation and to reasonable working conditions, has been magnificent beyond words. He is the priest whose parishioners were run down by a

charge of the state police as they came out of church. The people flock to Father Kazincy. * * * Perhaps you saw Father Kazincy's excellent testimony before the Senate Committee. If I ever saw a case for testimony and prophecy by the Church, it is this. Father Kazincy is like one of those early medieval bishops who fought for secular justice as well as for religion in an upset world. * * * I think I told you that I had a long and (to me) most delightful talk with Bishop Muldoon in Rockford. I came away with a great admiration for him and a great affection. I became a follower of his at sight. * * * You may rely on it that the strike, in one way or another, is going to flame on, or smoulder on, or spread underground, producing continuous discontent and inefficiency and turmoil in production, even after the men all go back to work, if they do ever all go back to work, until proper forms of dignified representation for the redress of grievances are granted to them and until their hours are such as to permit them to know their families and to do their social and political and religious duties as men should do them. If you see anything "red" in the home of the average striker, it is the Sacred Heart of Jesus. I could prolong this letter indefinitely, but I apologize for its present excessive length. Will you drop me a line? I really do most sincerely think that some move by the Church in this matter, if it has not already moved, would be amply justified both by the present circumstances and by the results which would follow. These people are going somewhere. They ought to go with the Cross in front of them.

Yours most faithfully,

WILLIAM HARD.

AN ENCOURAGING SYMPOSIUM

The National Economic League¹ has recently published the results of a questionnaire on the labor problem. Answers were obtained from 498 of the League's members, but the responses and comments of the 87 who constitute the Special Committee on Labor, are of particular significance. These men are mainly college professors, economists, industrial engineers, employers and journalists. There are no labor leaders in the group.

To the general question, "is a readjustment in industrial relations essential to American prosperity?" 95 per cent. of the Labor Committee answered "Yes." Of the three persons who voted "No," one is an industrial engineer who thinks that "well directed human nature

¹ No. 6 Beacon St., Boston, Mass.

between man and man" will solve all our industrial problems. Evidently he believes in the doctrine of *laissez faire* and is still living in the world of abstractions so dear to the devotees of that philosophy. Another of the dissenting three is an employer who thinks that "all the hue and cry for readjustment is being furnished by agitators, Socialists and uplifters of various kinds, who have little if any experience to guide them * * * and that the great majority of industrial plants are operating in a sane, safe manner, and will continue if left undisturbed." From this statement we are inclined to infer that he is a bourbon and an industrial autocrat, a judgment which receives complete confirmation a little later, when we find him objecting to recognition of labor unions, and declaring in effect that the authority of the employer in industry should be as absolute as that of the commanding officer of an army.

The more important specific questions related to profit sharing, union recognition, labor participation in management, public employment offices, a federal board of mediation and arbitration, equal opportunities and equal pay for women, the abolition of industrial labor for children under 16 years of age, incorporation of trade unions, and the open shop. To all these questions seventy-three to ninety-two per cent. of the members answered in the affirmative. Several of those who declared themselves in favor of the open shop and incorporation of unions showed by their comments that they did not favor these practices unreservedly nor in the ordinary acceptance.

On the whole, the symposium of replies is distinctly encouraging, as it indicates that the intelligent and expert students of our industrial problems realize the need of some rather thorough modifications of present industrial arrangements; and these modifications are almost all in the direction of greater democracy as well as of greater efficiency.

* * *

At Hutchinson, Kans., the Sisters of Mercy are building a hospital whose cost will be \$175,000.00.

DEMOCRATIC INDUSTRY.

This is the title of a new book by Father Husslein. Its sub-title is "A Practical Study in Social History." While the greater part of the text is historical, dealing mainly with the mediæval guilds, the leading motive and the practical interest and aim of the book are to be found in the preface and in the concluding chapter. The historical chapters are intended to provide a basis for a true conception of democratic industry, according to the theory and practice of the Church. "The author's main purpose," we read in the preface, "was to point out the ideal to be followed in a true conception of democratic industry * * * False history has been made the basis of a false social philosophy. We must first correct these distorted views before we can hope to lead the masses aright towards the attainment of ideals which all true men will gladly follow."

This historical basis is described in two principal divisions: the chapters on the condition of labor in pre-Christian times, and those on the transition from slavery through serfdom to the gild system. When the reader has finished these chapters, he will be ready to consider sympathetically the final chapter on "Modern Industrial Democracy." There he will find advocated workingmen's coöperative societies of production; the system of copartnership, in which the workers own a part of the stock of a commercial or industrial corporations and participate in both the control and the profits; profit sharing plans not necessarily involving ownership; labor participation in management; discrimination in favor of the small owner in the matter of taxation; and even sympathetic consideration of such proposals as the National Gild System and the Plumb Plan.

The Catholic reader will be enabled to consider all these reforms sympathetically because, he will have seen that the industrial arrangements and institutions which prevailed when the Church was socially supreme, were much more akin

¹ By Joseph Husslein, S.J. New York; P. J. Kenedy & Sons; 1919; pp. 362.

to these democratic proposals than to a regime of autocratic capitalism. It will have become clear that the road to genuine reform of industrial society leads in the direction neither of Socialism nor of a dependency of the masses upon benevolent capitalists or a benevolent State, but to a gradually increasing individual ownership and control of the instrumentalities of production. It will be seen that the Catholic who believes in this outcome can base his faith not merely on the desirability of these improvements in themselves, but on the experience of Catholic social institutions. The various features of democratic industry authorized by the social experience of the Church are in harmony with the conceptions of genuine democracy because they are equally remote from a Socialistic bureaucracy and a capitalistic autocracy. They aim, above all, to safeguard the dignity of the individual and to provide him with the most effective conditions for the development of his faculties.

The final division of the book is, entitled "A Catholic Social Platform." It is a fitting conclusion, and an excellent summary in concrete and systematic form of the lessons and principles contained in the body of the work.

AT THE END OF THE THIRD YEAR.

We are glad to report that the subscription list of the REVIEW was increased by about one-fourth during the year 1919. By far the greater part of the increase came from members of the Society of St. Vincent de Paul, particularly in Michigan. We are grateful, and we wish that their example would be followed by many others, both within and without the Society. We take pleasure in announcing that plans are under way to improve the quality of the magazine in 1920, as well as to expand the subscription list.

* * *

A Catholic community center and settlement house, the first of its kind in Cleveland, was recently opened for the benefit of both foreign and natives in the Tremont school district.

The National Catholic War Council is responsible for its establishment, as one of a number of post-war projects, all of which are financed by funds left in the council's coffers at the sudden end of hostilities. The money assigned by the council for this Cleveland center is part of that given from the Cleveland war chest to the Knights of Columbus in the last United War Fund drive.

Rev. C. H. LeBlond, director of Catholic charities, was named temporary chairman.

* * *

On Friday evening, October 10, the National Catholic War Council had a grand opening of the new Everyman's club at Pueblo, Col., with all the Catholic organizations of the city taking part in the elaborate program.

The Pueblo club will have an up-to-date employment bureau, and will be able to supply the men for any kind and class of work very promptly. As soon as the present labor trouble is ended, the club will handle the huge task of supplying the big iron mills with the needed men.

The club will give two entertainments every week. One of these will be the usual moving pictures and the open forum, which will prove very popular. On Friday evenings the entertainments will consist of moving pictures and a lecture by a well-known orator.

* * *

The Coöperative Wholesale Society, Limited, of England, recently published statistics of its business for 1918, in commenting on which the directors' report says:

"The sales last year were 65,000,000 pounds, of which 17,596,000 pounds represented productions from our own works.

"Among the goods prepared in the coöperative factories were 726 cwts. of cocoa and chocolate weekly; 546 tons of soap every week; 1,267,544 sacks of flour and wheatmeal; 52,614,908 cigarettes; 129,971 cwts. of margarine; 922,347 pairs of boots; these figures being for the half year.

"In addition, there were thousands of pounds worth of textiles, clothing, furniture, domestic ironware, paint, etc., and dairy produce, milk, vegetables and fruit from our own farms."

Principles & Methods

THE FIELD OF CHARITABLE AND SOCIAL WORK AND ITS VOCATIONAL OPPORTUNITIES.

BY REV. MICHAEL J. SCANLAN.

Director of Diocesan Charities, Boston.

TN the definition of many words, one often finds that they have at least two meanings, one a general meaning and the other a restricted meaning. Now the expression, charitable and social work has both a general meaning and a restricted meaning. Charitable and social work in its general and less restricted sense covers almost every individual or collective effort to better human conditions. All of us in the world are but one large family, all children as well as creatures of a common Father, mutually dependent, one upon the other, we are all compelled by the law of life to do something for one another's betterment whether we will it or not, and so all the world is the field of charitable and social work in a greater or less degree. It has ever been so, and not even the unfortunate Cain could successfully ignore the fact when he vainly attempted to repudiate responsibility as his brother's keeper.

Quite apart from Divine Revelation, we learn from human reason, through the voice of conscience, our obligation one to the other. Instinctively in every age and in every clime, and among all classes of people, whether they were of the savage kind or of the cultured, the appeal of the weak, the sick, the distressed, the dependent has always received some recognition; and so in a large and general sort of way not only have there always been occasions for the exercise of charitable and social work, but the occasions have been invariably productive of much good.

In this general sense, every mortal being must be a charitable or social worker. It would be impossible for one living on earth not to be human and in a measure humane. So much for what we cannot avoid being.

Charitable and social work in its specific sense and according to its restricted meaning is a department of human activity to which some people feel either a natural bent or a supernatural call. Were one to feel the spur of this two-fold incentive he or she would have a good start on the road to successful effort.

What then is the field of charitable and social work as generally understood now-a-days by the world at large?

The field of charitable and social work covers or has to do with certain problems, human problems, that arise in the spiritual, physical, social, economic or political order, because of the failure of individuals or groups to conform to or attain to the normal or accepted standards of Christian Society. There are two very important classes of people in every generation; those whose job it is to study and to read aright the signs of the times, and those, who in a practical way help to keep things going along the right path.

If you are only interested in the study of social conditions, their causes and effects, your field is sociology. If you are satisfied to do the practical work of helping to solve concrete social problems and to help readjust individuals, families and groups to what is normal,

then your field is Charitable or Social Service, that is active work for human betterment.

Now if you are only incidentally or casually interested in this work it becomes rather your avocation than your vocation. If you are willing to make it your life work, why then it is, we will say, your vocation. You can make it your vocation either as a volunteer or as a paid worker. If as a volunteer, you may follow it in the religious life, or as lay person in the world.

I assume that members of this class have in mind following the career of charitable and social work in the world, and expect to receive compensation. But it is true and will always remain true, that by far the greater amount of charitable and social work is done, and will be done by those to whom it is simply an avocation, or something over and above their own life work.

Some one has said that the professional social worker only scratches the surface of the social deformities. Perhaps that is so, but if they all scratch the same way, and not against the grain, they may smooth the surface somewhat acceptably.

The field of charitable and social work is so varied that it would be quite impossible for any one person to become acquainted with it in its entirety and certainly even less possible for one to do practical work in more than one or two branches of it.

CHOICE OF WORK.

This brings us to the matter of what branch of work one ought to choose. It is one of the characteristics of modern charitable and social work that it is very prolific of divisions and subdivision, and specializations without number. I am afraid the ultra-professional social workers have taken unto themselves the old scholastic axiom, "*Semper distinguendum est*," which means in plain language "Never let a statement get by you without qualifying it, taking it apart or subdividing it."

To give an example of what I mean. Some years ago the welfare of infants was a single simple proposition left en-

tirely to the mother, the doctor and the nurse, professional or otherwise. Now there are very many different groups interested in *Infant Welfare*, beginning with the mother and running through city, state and national departments, whose exclusive function it is to study and to promote infant well-being. And this is not for nurses entirely, although I frankly believe them better fitted as a class, to work in this particular branch than others.

There is also the problem of the wayward and criminal concerning whom public sentiment is undergoing a very appreciable change of late. What with prison reform, the extension of probation, juvenile courts, and courts for the adjustment of domestic differences, there is a very large field opening up to the young man and young woman to whom the work of reclaiming the wayward and stray sheep appeals.

The problem of public and private relief to necessitous individuals and families will always be an inviting field for those who like to assist in the rehabilitation of families.

HOW THE FIELD IS DIVIDED.

For convenience it is generally understood that opportunities in social and charitable work now-a-days are to be found in the following fields; the Field of Poverty, the Field of Delinquency or Crime, the Field of Public Health, the Industrial Field and the Field of Government in those departments that have a direct bearing upon social conditions.

Each one of these categories represents a problem that is as old as the world itself. The fact is, the world has been making an effort to solve these problems since the beginning of the human family, and the most we can say about this never-ceasing effort is that it has been somewhat successful, though not wholly so.

Each generation faces the difficulties of its time, and tries, according to the measure of its resources, spiritual and material, to lessen the weight of life's inevitable burdens, to help make the crooked straight, the rough ways plain, the struggle for existence less fatiguing,

and to soften the asperities of our toilsome sojourn.

CURE OR PREVENTION.

Now I assume that those who plan to give themselves up entirely to social and charitable work understand just what it all means. It means that they are going to try to make the world better by improving human relations, where they are out of joint, in individuals or groups. This can be done in one of two ways, by prevention or by cure.

He was a philosopher, indeed, who said that the best way to rectify a mistake was not to make it. Now the best kind of social or charitable work is the kind that prevents poverty, prevents crime, prevents sickness, prevents social discontent.

In the practical order one is apt to be more occupied with cure than with prevention. The average person will not come to you to ask your help to prevent an evil. He will wait until it happens then ask your help to get him out of his difficulty. People are actually in need before they seek relief; sick before they see the doctor; in the hands of the police before they ask you to plead in their behalf or in some unfortunate predicament before they request you to extricate them from their embarrassment.

You doubtless have often heard it said that the best mechanics are those who can do successful repair work. A middle-aged woman once applied to me for a position as a social worker, and when I asked her what she had done previously, she remarked that for twenty years she had worked in a mill where there was woven a very high grade cloth. Her position required her to detect any defect in the weave, no matter how small or large, and to mend it so that there remained no evidence of imperfection. She admitted that it took her some years before she was able to do a finished bit of work and then she very slyly remarked that she often wondered if she could patch up the human surface of things with equal success.

Now that is precisely what social and charitable workers are called upon to be, hand weavers of the social fabric, restoring the individual to normal, when

he or she has become subnormal or abnormal; bringing the family back to its proper standing or helping to remedy the evils or overcome the misfortunes that have crept into it, bolstering up the standards of the community when they have fallen below what they should be—this and more is the work of one who plans to take up social or charitable work as a vocation. Of course it is always easier to pull down than to build up—to destroy than to construct. First aid, emergency or wrecking crews that stand in readiness to cope with the results of an accident have to be prepared to meet almost very kind of a situation. Their first instinct as well as their first rule of action is to get things as quickly as possible back to normal, even though the arrangement be temporary.

This is all based upon the very sound philosophy that when one is bleeding to death the first thing to do is to apply the tourniquet. It is no time for a leisurely study of veins and blood pressure. When a family is in dire need see that it gets what is most necessary without delay. Enter into the question of how it all happened and how it is to be prevented when the danger of starvation is no longer at hand.

If misfortune of one kind or other befall a wayward boy or girl, man or woman, apply the needed measure of restraint or reform immediately and afterwards take into consideration what will help to bring about permanent reformation or rehabilitation in the case at hand.

Now these more or less rudimentary first principles are stressed here by way of parenthesis, because, as obvious as they may appear, it is a matter of common complaint against social workers that they are more concerned about statistics and records and elaborate files, and the theoretic aspects of human needs, than they are about actually being of assistance. I think the charge somewhat exaggerated, but it will bear having in mind when you are in the field of practical work.

THE NEWER DEVELOPMENTS.

I shall avoid dwelling to any extent upon such opportunities as exist under

strictly Catholic auspices, because while I believe they are bound to become increasingly numerous, the field will always be in a large measure pre-empted by the religious and the lay volunteer, but not by any means to the same extent as hitherto. There is, however, another field that is not only inviting but compelling.

One of the results of Democracy coming into the ascendancy throughout the world, is the growth of what is called Constitutional Government. Constitutional Government is responsible to the people, and those who are its spokesmen can remain in public office only so long as they legislate for the advancement of the people, or for what the people have been led to believe is for their advancement.

Now one of the forms of modern legislation that is absorbing the best thought of present day Democratic governments is what is called Social Welfare Legislation. It is an attempt and we assume an honest attempt, to lighten the rather heavy burden of the people by making certain legal provisions for motherhood, infant welfare, sickness, unemployment, industrial accidents, widows' pensions, soldiers' relief and old age. While not many, certainly not all of these proposals, have been adopted to any great extent in America, the trend of things in that direction is highly interesting and to those who have a mind to take up charitable and social work, it is of very special interest, because the adoption of such legislation means the establishment of Civil Commissions and *Bureaus* and *Departments*, each with its equipment and personnel of especially trained and experienced workers.

No matter how one may view these legislative proposals along lines of human betterment there is one thing certain and it is that in their practical operation, they are going to have a very important bearing upon the lives of a great many people. You recall that the Poor Laws of England adopted during the Elizabethan and subsequent reigns were heralded as a final solution of the poverty problem. The State was to do by legislative enactment and public as-

sessment what it was contended the Church through the channels of charity had failed to do. I do not need to remind you that the good anticipated was greatly exaggerated and what actually resulted was a cure much worse than the disease.

TWO FOLD ASPECT.

You know there are two very important considerations in connection with every law; one has to do with the law itself and the other with its administration. For better or for worse a great deal of this Social Welfare legislation is coming. Now it would be a great pity if we Catholics were not actively engaged in shaping it up and in administering it as well. There are so many wild, erroneous, positively vicious theories concerning human society afloat these days that we should be lacking in loyalty to Church and State if we sat by and permitted the incorporation of these false theories into laws, no matter under what pretext they are advanced.

Sacred human rights are at stake, for not only must individual morality be preserved but the foundation of the Christian household must not be disturbed.

It has been said by someone that a nation, a people, are what their philosophy of life is; that what people do is but a manifestation of what they are thinking. Now if one-tenth or one-fourth of the people of the nation are beneficiaries under the law, in one form or other of public subsidy, we may well be concerned about the conditions under which this help or subsidy is to be given, and the influence under which it is directly administered.

CATHOLIC WORKERS NEEDED.

I have such supreme confidence in the soundness of Catholic social theories and in the high character of Catholic charitable service that I should like to see as many as possible of our well trained Catholic men and women identified with this whole affair of social welfare whether under public or private auspices.

Hundreds of visitors calling at the homes of the less fortunate inhabitants

of any State, in a more or less advisory and inquisitorial capacity, exert an influence which in its accumulated result will have considerable bearing upon the conduct of future generations. If this be so, and who can deny it, we owe it to ourselves, to the State, to the Church, to God, to share the responsibility as well as the privilege of not only assisting them in their physical necessities but of guiding them aright in the more important matter of spiritual and moral welfare and civic virtue.

LAY APOSTOLATE.

This is the age of the Lay Apostolate. The Venerable Pontiff of Sacred Memory, Pius X, so described our day, and he summoned the whole Catholic world to participate in an active way in the efforts to adjust modern social conditions to Christian standards. He appealed to the Catholic laity upon the basis of the Church's traditional concern for the welfare of the struggling masses, and he urged action along the lines laid down by the Immortal Leo XIII, in his encyclicals on the "Relations of Capital and Labor." Nothing that concerns human happiness is foreign to the Church, and Catholic workers along charitable and social lines have the great responsibility of representing the interest of the Church, in the people's welfare as well as the interest of the community at large.

THE OLD ORDER CHANGING.

There was a time when the Church through her various religious societies and institutions had the whole field of charitable and social work almost exclusively to herself, acting on her own account, and also as the accepted agent of the State.

This situation has been changed very considerably during the past few generations. Whether for better or for worse only time will tell. However, nothing can ever take from volunteer religious workers who consecrate their lives to the sick, the needy, the aged, the afflicted, the nobility of their sacrifice or lessen the value of their high calling. All honors to such as follow the higher call. Nothing can ever happen to lessen the sublimity of such a calling, though

at times, and in places, its field of action is bound to be restricted.* The world has yet to find a substitute for the devoted religious in their management of institutions for the afflicted and wayward. Consecrated service begets the only sort of kindness that can successfully withstand indifference to human suffering and human misery. And I say it advisedly, modern social workers cannot long resist the inevitable tendency to stoicism and mechanical indifference to the sufferings and pleadings all about them, unless they keep within themselves the religious spirit.

LESS INSTITUTIONALISM.

One of the marked tendencies of our time in the solution of the delinquency, dependency and neglect problems is the drift away from institutionalism. It is now personal contact and personal service to the individual; placements of dependent children with private families in foster homes, and probation of the offenders at home rather than restricted probation within jail or prison walls. This trend of the times has much to recommend it because it has many helpful features. Those who get out of step with the community, or who through sheer fatigue are unable to keep up with the procession of every-day life require special treatment, and this treatment cannot be administered in the ranks. They must be taken aside and made strong where they are weak. Individual treatment, when it is possible, is invariably more effective than collective treatment.

Now all of this trend of the times opens up a great broad field for the right sort of men and women, who feel that they have a call to help reconstruct and rehabilitate their less fortunate neighbors. In the United States today the demand for the right kind of charitable and social workers is greatly in excess of the supply. The field is extensive and as varied as you can well imagine human frailty, in one form or other, would make it. The compensation while adequate, is not enough, as a rule, to lessen, in any appreciable degree, the highest motives that we can summon to the task. Of course, the

ideal is volunteer consecrated service, but that borders on the heroic, and only privileged souls are called to answer such a summons. Would that such an ideal were realizable in every department that concerns itself with human betterment. But it is not realizable, never has been, and in view of the mistake of a certain original couple in the Garden of Paradise, never will be realized.

It is *precisely* because the great Pontiff, Pius X, and his worthy successor our present Holy Father Benedict XV, recognized the limitations of religious communities in dealing with modern social conditions that they sent out the call for the Lay Apostolate, for the high-minded Catholic layman and woman to take up the work of readjusting social conditions to the changed order, and to do this upon the rock bed foundation of the Christian religion.

Remember I am not disparaging the work of the religious, God forbid, for the world owes them a debt it will never be able to pay. The brightest jewels in the crown of Our Great Church whose merciful mission is co-extensive with the world, are the innumerable hospitals and orphanages and asylums and industrial schools built and self-sacrificingly maintained by the devoted sisterhoods and brotherhoods of the Church, for fully fifteen centuries. But the very religious themselves are the first to see the field that is beyond their ken, and to urge the devoted lay-worker to take up the task at that time and place, beyond which the religious teachers may not go.

I have no patience with the people who speak belittlingly of the paid worker, unless they can prove to me that the worker is in it for the pay and for no other reason. The laborer is worthy of his hire and if they who preach the gospel may live by the gospel and still be honored in the doing of it, then they who for God's glory take up the sublime task of helping their fellow creatures along the road to better things for God and country, are certainly entitled to a reasonable recompense and should be praised for the doing of it.

TRAINING NECESSARY.

For the charitable and social worker

no less than for other classes responsible for the community's welfare, a training is necessary and this training should be of a kind to prepare one for safe and sane leadership. The practical everyday nurse, home visitor, play-ground teacher, probation officer, health inspector, or industrial advisor has limitless opportunities to enjoy the confidence of individuals and of families.

To me the tremendously important matter is just what line of action, what social theories, what moral principles, what convictions concerning religion, the state, the marriage bond and human society in general, are these everyday advisors of countless people in the community following.

I have seen the havoc of false moral principles, as advanced by some advisors working out in certain cases. Not everything suggested as a cure, works a cure. Some so-called social cures make confusion more confounded.

I believe that a school established under such reputable and reliable auspices as this Loyola School is just what is needed. I know that what it teaches will be safe and sane and that its graduates if they remain true to the principles inculcated will do an inestimable amount of good, no matter to what field of human effort they apply themselves. If you analyze the life of each generation you will soon discover that it represents a contest due to the never-ending conflict of interests; personal interests, group interests, national interests, religious interests and so on. Each is striving for its own, some by fair means, some by foul means, some by adherence to principle, some with contempt for principle, some with high motives, some with low motives, some with the fear of God in their hearts, some without faith in anyone or anything but themselves; and the only reason why the world goes on tolerably well is because God in His great Providence gives strength to those who have faith in Him and have the courage to proclaim and defend His law. There is no obscuring the issue, the great contest of the twentieth century is already upon us. Shall it be rampant materialism, the religion of economics, or spirituality based upon Christian Revelation.

Shall it be subjectivism with its glorification of the sovereignty of the individual or shall it be objectivism with the acknowledgment of the supreme sovereignty of God? Yes, the contest is on as it never has been on since the dawn of Christianity and these are momentous days. Days that must find us up and doing, full panoplied in the armor of the spirit standing squarely for legitimate authority in whomsoever vested; holding back with unconquerable determination every attack upon these glorious institutions, the Church, the State, the home that our great religion has done so much to raise to positions of honor among the civilized people of the world. The day of the kingship of the people has come and the social order is changing in many of its traditional aspects, and we must take our place in the practical life of the community as well as in the councils of those who shape public policies and determine the course of events. The individual, the family, the State, the nation, the world need Christian principles as they have never needed them before. To hold aloof from public affairs and from participation in the councils of those who are charged with the duty of guiding aright the great restless democracies of the world, would be for us nothing short of criminal. The true Catholic well informed and well grounded in the truths of his faith has something of incalculable value to bring to the home and to the nation and that something is precisely what both need now and need sadly. By all means let our young men and our young women who have a heart for the task and a head, too, take up the work of ministering to their less fortunate fellow creatures; the natural law prompts it, the revealed law sanctifies it, the eternal law crowns it. There is no other human service that has so high a sanction.

* * *

The Boston Trade Union College established by the Central Labor Union of the City for the purpose of enabling workingmen to enlarge their cultural life and understand the problems of law, economics and government, has begun its second term.

MEN WANTED!

BY JOHN O'CONNOR, JR.,

Director, School of Social Work Duquesne University.

In some of the articles written about social work as a profession great emphasis is placed on the desirability of women entering the work. This emphasis has been so marked that it must lead those who are not acquainted with the field to believe that there are no men engaged in social work, or, at least, that the opportunities for men in social work are gradually growing smaller and smaller.

The contrary is the fact in both cases. Most of the prominent and lucrative positions in social work are held by men. It is true that women are coming more and more to secure positions which are theirs by right of ability—positions of which they have been deprived because of petty prejudices against women—but there is little danger that they will generally supplant the men in the more prominent positions. Again, the field of social activity is continually expanding, and accordingly the demand for workers is becoming greater day by day. It is safe to assume that the men will secure their share of the new openings.

Before the war most of the social work was, unfortunately, confined to women and children and was, of course, directed by women. The war changed that. In the future, more and more attention will be given to the men and boys, and this work will be directed for the most part by men. Red-blooded men, men's men, with a spiritual outlook are needed in social work. They have much to give to it, and will do much in clearing away the sham and sentimentalism which attaches to some forms of social activity.

Men are especially well fitted for the larger and more constructive aspects of social work. For instance, most of the contributions to economic and sociological theory are made by men. Men, too, do most of the teaching in political science, economics, and social economy. Again, men are particularly adapted for platform and other forms of social propa-

ganda work. These fields offer big opportunities to Catholic men for there is much to be interpreted and elucidated about the Catholic theory of society; the teaching of social sciences in the Catholic schools of higher learning is only now being emphasized and the whole field of social propaganda is practically untouched.

The surprise, not to say, amazement, with which the Bishops' Reconstruction Programme was received by those in the Church as well as by those outside, indicates that, after all, little is known about the Church's position on social questions. As Cardinal Gibbons says, "too often we must admit, our principles, the principles of the Gospel, have lain hidden in our theologies." Frequently the attitude of the Church on social questions has been misrepresented by those who were either ignorant or who had a selfish motive, and error stalked about in the garb of truth, because of the lack of general knowledge as to what was the correct attitude.

Now, if ever, when Christianity is being challenged on all sides to justify itself, is the time for men to rush to its defense. They can do this in no better way than by equipping themselves with a sound education and professional training for some form of social activity. "Show us your good works," was the taunt flung by the atheists of Paris at Frederic Ozanam. The same taunt is being heard around the world today. It cannot go unchallenged. The good women will answer it, but that will not be enough. It can be silenced only by the men.

Men are wanted in social work! Men are needed in social work! Men of faith and character, who have the social vision, must respond to the call, if the Church is to function as it should in society.

ARCHBISHOP MONA OF MEXICO CITY ON AGRARIAN RE- FORMS.

"It has been reported that the clergy in Mexico are opposed to any change of the agrarian situation in the Re-

public. Nothing could be farther from the real truth than such a gratuitous and preposterous charge and imputation. The Bishops and priests in Mexico have always endeavored to ameliorate the condition of the wage-earners in the industrial and farming centers of the Republic. The poor and distressed condition of such laborers is well known.

"Still, in the furtherance of this, like in that of any other right movement and reform, the guiding principles of justice and equity should not be lost sight of. Would to God that such timely and all-important problems and burning questions of the times were taken up by the daily and metropolitan press, and that the members of the national and state legislatures would study them and keep constantly in touch with those systems proposed by professional men and students who are experts in this line and province of thought and of practical endeavor.

"Some of these systems are based on sane political economy; and their propounders are imbued with and animated by a spirit of justice and equity, and of fair play. Thus they nobly strive to bring about that harmony, so much to be desired, between capital and labor, employers and employees.

"Such, as I understand, is the 'Sala System.' Should this system, or any other for that matter, be adopted by the people, you may rest assured that the Clergy will gladly lend their assistance. Their moral influence and support will be brought to bear on such right movement for the betterment and uplift of the working classes.

"We shall always be glad, and deem it a singular privilege, to encourage and countenance any and all such movements and reforms undertaken for the sake and welfare of our beloved laboring men and working women in the industrial and farming districts and communities, provided that the ways and means adopted are just and charitable, and the inalienable rights of the individual and of the domestic society or family are not disregarded, nor encroached upon."

Social Questions

LABOR LAWS FOR WOMEN AND GIRLS.

BY EMILY B. LOGUE.

THE Great War brought many changes into the social life of our country, and none of these is more significant than the increasing employment of women and girls in gainful occupations.

Some women were moved to take up outside work during the Great War by the desire to render a definite patriotic service, and having entered the field of employment decided to remain in it; while others are attracted by high wages offered in nearly all lines of work. These new soldiers in the industrial army are found by employers to be most efficient, often excelling men in the same class of work.

Many women will, in the future, find in the factory, the field, and the machine shop an enlarged circle of action and an opportunity to improve their living conditions. But the recommendation of the Social Reconstruction pamphlet of the National Catholic War Council No. 1, published this year, which is as follows: "No female worker should remain in any occupation that is harmful to health or morals," is a broad foundation on which to rest the case of Labor Laws for Women in the United States.

Several States have passed laws for the safeguarding of the health of women in factories and mills. Oregon, California, Utah, Nebraska, and the District of Columbia have an eight-hour day and a forty-eight or fifty-four hour week. In fact twenty States limit women's hours to eight or nine a day. But, shameful as it is to relate, there are ten States that have no legal limit of any kind in this matter. The women of Iowa, Indiana, New Mexico, West Virginia,

Virginia, and Alabama, and Florida, can be employed any length of time that physical endurance can tolerate, during a consecutive period. It is to be noted, however, that a state that has any legislation at all places the limit at ten hours a day and sixty hours a week.

In addition to the regular hours, in states having no legal limit, overtime worked has been very considerable, especially in seasonal occupations, such as the candy trade, laundries, bakeries, clothing manufactories, tin can factories and the millinery trade. This has been going for years, and is not due to the war rush. The maximum number of hours worked overtime during rush periods was obtained by investigators from personal interviews with the employees. In fifty-three places nearly half the whole number employed were working overtime. It is not to be assumed that the others did not work overtime occasionally.

Some places worked seventy-seven, eighty, and eighty-eight hours a week. This was in Indiana where no legal limit had been established by law. Individual employees reported working ten hours a day and seven days a week, with every third Sunday off, for over ten months. Some were employed from 7 a.m. to 8 p.m. on Mondays, to 8:30 on Tuesdays, and until 9 p.m. the remainder of the week. The manager could not say how many of the girls were under eighteen years of age.

In the large department stores, in the states where there is a legal limit of fifty-four-hour week, as in Minnesota for instance, the employees (girls or women employed) are given a half day

off during the week. This is the direct result of the sentiment developed by clubwomen and suffragists, which was gradually crystallized into law. The Saturday evening closing rule and the "Do Your Christmas Shopping Early," are also the result of religious and social efforts in this line.

Now the dangers of long hours are even apparent in a court of law. They were recognized in the United States Supreme Court as a serious menace to the welfare to the State. In a brief presented to the Supreme Court of Oregon, of *Bunting vs. State of Oregon*, the Oregon law limiting hours of work was held to be constitutional. The world's experience, upon which legislation limiting hours of labor is based, is summarized as justifying this use of public power under the Constitution.

Briefly, it is the physiological nature of man that is the fundamental need in limiting the excessive hours of fatigue and exhaustion. The experience of manufacturing countries shows the evils of over work upon general welfare. Health is the foundation of the State: "In the Health of the People is the Strength of the Nation."

The discussion of the Minimum Wage Law is directly connected with discussion of hours of labor, and the Minimum Wage Commission of Minnesota is an example of legislation of a progressive character. The practical application of the provisions of this law is as follows:

"The commission has defined an apprentice or learner as a woman or minor entering employment for the first time but they are not applying that rule in a strictly literal sense. Every woman or minor working for less than the minimum wage must get a certificate of employment as an 'apprentice or learner' from the Minimum Wage Commission. Application blanks are furnished for this purpose. The certificate amounts to a permit to work for a limited time at less than a living wage. The commission, in issuing a certificate, takes into consideration any previous experience of the applicant, and then decides whether the previous employment is of any value for the new work. A woman going from one store to another must get credit for the time spent in the first store. Wholesale and retail store work is related, as is also power machine work, regardless of the kind of garment turned out. Office work of any kind counts in a second office.

"Inasmuch as the hours of labor for women are not limited by law for every kind of occupation everywhere in the state, the minimum wage may be paid for a varying number of hours of work per week. The commission has determined that the minimum wage must be paid for a full week's work—what constitutes a full week to be determined by the regular number of hours per week worked in that particular store, office or factory. And where the state law limits the hours to 54 or 58 per week the employer cannot avoid the payment of the minimum wage by running his store or factory a less number of hours per week—that is cutting from 54 to 50 or 48 hours. Part time workers must receive a rate per hour based on the minimum wage rate.

"The commission has decided that an employer may employ an apprentice or learner for temporary work without a certificate. Where a boy or girl reaches the age of 19 during the period of apprenticeship the three months rule becomes operative. For instance, if a girl is 18 after having worked three months, she is entitled to the minimum wage.

"In those cases of employment where the worker receives room and board, or meals only, as part of her weekly pay, the employer may deduct the price of room or board and pay the balance. The commission considers \$3.00 for 21 meals or 14½ cents per meal, and \$2.00 per week for room, as the maximum amounts that may be deducted from the minimum wage.

"The least wage that can now be paid in the state is \$7.00 per week, and a person cannot work for experience only. The \$7.00 rule applies to dressmaking and millinery, classes of work that in the past paid little or nothing to the learner.

"The problem which the Minimum Wage Commission faces after its eleven months of existence is the re-employment of women for piece time work with many idle and replaced women, who must meet the cost of living which is from 65 to 75 per cent higher than it was in 1914. Wages even under war conditions have increased little if one takes into consideration the increase in the cost of living, and a large percentage of the working women in Minnesota are getting less than a living wage if that wage is based on the present cost of living.

"A survey of 57,607 women employed in Minnesota during the summer and fall of 1918 shows that of the 57,607: 1,977 women received less than \$6.00 a week; 6,274 women received less than \$8.00 a week; 17,570 women received less than \$10.00 a week; 27,750 women received less than \$12.00 a week; 31,570 women received \$12.00 or less a week.

"This means that 54.7 per cent. of the women covered by the survey were earning \$12.00 or less per week, whereas recent studies in cost of living show that \$9.00 in 1914 would buy what \$14.00 will buy today.

"This data is compiled from a report to be issued by the Minnesota Department of Labor and is based on a survey made by that depart-

ment through the coöperation of the local chairmen of the Council of National Defense.

"The survey covers a period of time from April 1 to December 1, 1918. The minimum wage rates have been effective since July 26, 1918."

St. Paul, Minn.

A SURVEY OF HOSPITAL CARE IN OHIO INFIRMARIES.

BY REV. JOHN O'GRADY, PH.D.

In Ohio the care of public health and administration of outdoor relief are primarily functions of the township or municipal corporation. The health officials of the township, village, or city, are obliged, on receiving notice from attending physicians, to take proper measures in order to prevent the spread of communicable diseases. When cases of needy persons are brought to the attention of the township or city officials, they must investigate these cases; and having satisfied themselves regarding their worthiness, must provide relief in the form of food, clothing or medical aid. There is nothing in the law to prevent them from doing that constructive work without which relief-giving does more harm than good. But the local officials in Ohio are as ill qualified for this work as they are for the care of public health. The township trustees are elected for a short period of time. They have merely a passing interest in these particular problems. Unfortunately the same is true of the officials of the villages and smaller towns. Sometimes the local officials pay no attention to the reports of physicians regarding contagious or infectious diseases. Diseased persons are permitted to mingle indiscriminately with other members of the community.

Some townships and cities, actuated by false economy, provide no relief or an insufficient amount. One city will not accept the sick poor in its municipal hospital on the ground that the institution should be self-supporting. On the other hand, many cases have been brought to the writer's attention in which the townships after a short time exhausted their funds by indiscriminate relief-giving without sufficient investigation or any constructive work.

Four cities in the State, Columbus,

Akron, Toledo, and Dayton, administer outdoor relief through privately organized charities, a plan which undoubtedly makes for greater efficiency and economy. The private charities have the machinery and experience necessary to do effective work, and the administration of public relief does not impose any serious additional burden upon them. If a city department is to do equally efficient work, it must incur the expense of developing a similar organization along parallel lines.

The relief granted by the township or municipality in Ohio is supposed to be of a temporary character. When the township trustees or proper city officials are of the opinion that a particular case needs permanent relief, they are required to notify the superintendent of the country infirmary. It then becomes the duty of the superintendent to investigate the case and decide whether the person is to be accepted as a county charge. In making this decision the superintendent has to face many difficulties. The individual referred to him may be an unsuitable case; but it may be difficult to refuse relief because of the political connections of the township trustees. In some of the counties studied, the superintendent of the infirmary has been compelled to accept unsuitable cases because the township trustees insisted on his doing so. In two counties, contrary to the spirit and letter of the Ohio law, the administration of relief has been placed in the hands of clerks associated with the commissioners' offices.

The interpretation of the words "temporary" and "permanent" relief seems to be a mooted question in Ohio counties. The township trustees try to refer the cases that come under their charge to the county as soon as possible; the county in turn is anxious to limit its expenditures for poor relief. In consequence, one frequently finds two opposing interpretations of the words "temporary" and "permanent." Some townships have a poor relief fund entirely insufficient to meet the demands; others are extravagant in the management of the fund; while a third group has an adequate fund, and exercises

great care in the distribution of relief. The first two groups have very little left in their treasuries towards the end of the year. The country superintendent, then, must either give a lenient interpretation of the law in their case, or permit their poor to suffer. In the third group, by a strict interpretation of the law, the superintendent of the county infirmary can compel the township to maintain all persons whom he does not consider desirable to move to the infirmary. In one county the superintendent made a rigid rule that the townships should maintain all persons needing relief for a period of one month. In a number of counties visited, the infirmary superintendent declared that he accepted as county charges only those whose circumstances were such as to indicate the necessity of relief for an indefinite or considerable period of time. This latter seems to be the only interpretation which the State law will admit. Section 3476 G. C. provides for the relief of the poor by the township trustees as follows: "Subject to the conditions, provisions and limitations herein, the township trustees of each township, or the proper officials of each municipal corporation therein, respectively, shall afford at the expense of such township or municipal corporation public support or relief to all persons therein who are in a condition requiring it." Section 3480 of G. C. is more specific in regard to the character of the relief to be given by the trustees of municipal officials: "When a person in a township or municipal corporation requires public relief, or the services of a physician or surgeon, complaint thereof shall forthwith be made by a person having knowledge of the fact to the township trustees, or proper municipal officials." It is therefore clear that the township and municipal officials are not only obliged to provide food and clothing for their poor, but also medical and surgical aid.

Provision for permanent relief is found in Section 2444, G. C.: "In any county having an infirmary, when the trustees of a township, after making the inquiries provided by law, are of opinion that the person complained of is en-

titled to admission to the county infirmary, they shall forthwith transmit a statement of the facts to the superintendent of the infirmary, and if it appears that such a person is legally settled in the township or has no legal settlement in this State, or that such settlement is unknown, and the superintendent of the infirmary is satisfied that he should become a county charge, they shall forthwith receive and provide for him in such institution, or otherwise and thereupon the liability of the township shall cease." "From the provisions of this Section," says the Attorney General in a recent opinion, "it is manifestly the policy of the law that in case of all those persons who are entitled to admission to the county infirmary and whose circumstances and conditions are such as to reasonably indicate the necessity of public relief for an indefinite or considerable period of time, the matter of providing relief should be as expeditious a manner as is practicable, and in conformity with the law be turned over to the superintendent of the county infirmary, and in those cases the trustees should provide only such relief as is required to transmit to the superintendent of the infirmary the statement of the facts required and for such person in the course of business to be received by the superintendent."

As is shown in the following table, disease, sickness, or accident was given as the most important cause of dependency in 482, or 29.9 per cent. of the total number of cases. Intemperance in 468, or 29.1 per cent.; improvidence in 178, 11.09 per cent.; misfortune in 187, or 11.6 per cent.; and low wages in 96, or 5.9 per cent. of the total number of cases.

TABLE III. PRINCIPLE CAUSE OF DEPENDENCY

<i>Principal Causes</i>	<i>Number</i>	<i>Per Cent</i>
Disease	482	29.97
Improvidence	178	11.09
Intemperance	468	29.10
Misfortune	187	11.63
Low wages	96	5.97
Insanity and Feeble-mindedness..	107	6.65
Old Age	90	5.59
Total	1,608	100.00

Among the inmates of county infirmaries are to be found some who were once prosperous; of the 1,608 studied, 113 had had property valued at more than \$2,000.00, while 39 had property valued at more than \$10,000.00. Of the 159 property owners from whom information was obtained, 70 had lost their property by business failure; 61 by poor investment; 17 by bad loans; 2 by illness and 9 by providence. A number of business failures, however, were due either directly or indirectly to improvidence or intemperance.

TABLE IV. NUMBER OF PERSONS WHO REPORT HAVING HAD A BANK ACCOUNT, PROPERTY OR INVESTMENT AT ANY TIME.

<i>Value of Property</i>	<i>No. Owners</i>	<i>Per Cent. Property</i>
\$1,000.00 to \$2,000.00.....	124	52.32
Over \$2,000.00 but less than \$5,000.00	53	23.36
\$5,000.00 but less than \$10,000.00 ..	21	8.86
\$10,000.00 and over.....	39	16.46
Total	237	100.00

The immigrant does not figure as largely in the county infirmaries in Ohio as one might be inclined to expect. Of the 7,869 persons in the infirmaries in September, 1917, the State Board of Charities obtained reports on the nativity of 7,037. Of these 4,065, or 57.8 per cent., were born in Ohio, 1,516, or 21.5 per cent., in other States, and 1,456, or 20.6 per cent., in foreign countries.

In regard to age distribution, the records of the State Board of Charities show that 4,722, or 60 per cent., of the regular infirmary inmates were over 60 years of age, 2,926, or 37.1 per cent., between 16 and 60; and 219, or 2.78 per cent., under 16 years of age.

The presence of a large number of persons in an infirmary or almshouse is suggestive of abnormal family relationships. Why is it that the disabled cannot make their homes with parents, brothers, or sisters; or that the old and infirm cannot be maintained by their children? A study of the domestic relation of 2,260 infirmary patients showed that 1,032, or 45.6 per cent., were never married. These as a rule, had no one on whom they could depend. Their parents were dead, and brothers and sisters, even when in good circumstances, can-

not be relied upon to maintain a disabled brother or sister. Of the 822 inmates who had been married, 605, or more than half, had one or more children living! of these 232 had children able to support them. The children of the remaining 373 were generally ordinary unskilled workmen with large families of their own. These could scarcely maintain their parents without depriving themselves or their children of some of the necessities of life.

TABLE V. DOMESTIC RELATIONS AND DEPENDENCY.

Single	1,032	45.67
Married	822	36.37
Divorced or Separated.....	83	3.67
Widowed	235	10.40
Children living (those who have)	605	
Children able to support (those who have)	232	
Children willing to support (those who have)	88	

About seven per cent. of the inmates studied were in the infirmaries because their children, although in fairly good circumstances, were unwilling to maintain them. In comparison with total infirmary population, this number may seem very small, but, of the 232 inmates with children able to support them, only 88, or 37.9 per cent. had children able and willing to support them. We are almost forced to conclude then that the time is past when parents can rely upon their children in their declining years with any sense of security. The maintenance of the aged is too serious a burden for the ordinary wage-earner with a family; but aside from the economic burden there are other considerations which tend to undermine the obligation of children to their parents. Marriage brings a great change in family relationships, married children are frequently faced with the alternative of neglecting their parents or introducing friction into their own families. The son-in-law or the daughter-in-law may object to the presence of the parent in the family. The aged too are sometimes difficult to get along with. Frequently, they labor under the impression that they should have a final say in all domestic matters and when they are opposed friction and bad feeling develop.

Societies and Institutions

THE HOLY NAME SOCIETY AND BIG BROTHER WORK IN CHICAGO.

BY C. G. CRAINE.



WO and one half years ago, the work of caring for the delinquent Catholic boys of this city and county was intrusted to the Archdiocesan Unions of the Holy Name Society by His Grace Most Rev. George W. Mundelin.

The Archdiocesan Union of the Holy Name Society under the direction of its Spiritual Director Rt. Rev. A. J. McGavick, D.D., immediately undertook this work, and under his direction proceeded to organize in all parishes of this city Big Brother Committees consisting of five men, one of whom acts as chairman. This, possibly the greatest work that has ever been assigned to the Catholic Laymen of this country by our Church, was taken up with an enthusiasm that has never ceased, and is growing, if such a thing is possible, stronger every day. Since the beginning of this work more than 11,000 Catholic boys between the ages of 10 to 21 have come under the supervision of the pastors, priests and Big Brothers of this city. And in this short space of time the records of this office show that, as a result of their splendid work, the reduction in the delinquency of Catholic boys in this city has been most remarkable. And especially is this true in the parishes that have active Big Brother Committees; these parishes show a very decided decrease in juvenile delinquency. As an example, at the time this work was undertaken we were receiving from some parishes in this city from 6 to 14 cases a week; at the present time we are not receiving from these same parishes this number in a year. This is due to the

untiring labor of our Spiritual Director Rt. Rev. A. J. McGavick, D.D., who is in direct control of all the Holy Name and Big Brother activities.

This record however could never have been achieved without the splendid co-operation of all the pastors and priests in the various parishes throughout this city. Our priests have taken up this work with a spirit the results of which in a few years will be commented on by those who are interested in this work. And surely there is no greater work that could attract the attention of our Catholic laymen everywhere than that of devoting a few moments of their spare time to the unfortunate Catholic boy who in all probability never had an opportunity.

The reader may ask how is this work done, what is the working plan, and can it be used in my city? Our reply to this is that our system can be put in operation in any city and used with success, as all cities have a boy problem. Our method is as follows. A report card of each case is filled out, a copy of which is mailed to the pastor of the parish in which the boy resides. This parish record enables us at all times to keep an accurate record on each parish of the number of boys, schools, offences, etc.

The Big Brother is then notified of the case. He visits the boy's home and interviews the parents (and in many cases the parents need the attention of the Big Brother more than the boy) has a talk with the boy, learns if he is employed, and, if not, secures employment for him. The boy is invited to join the Holy Name Society, the K. of C. or some other Catholic society in order that his associates in the future will be Catholic;

he is urged to go to Mass and to Confession, and in most cases is followed up by this Big Brother until he has become active in his religious duties that until this time he has neglected, and to this neglect can be attributed the reason for his and so many other boys like him being in trouble. The visits of the Big Brother are continued in each case assigned to him for four months, and we have records of a case where a Big Brother in his zeal for the boy's welfare visited him twenty-seven times during this short period. A report is made to the main office once a month by the Big Brother and in this way a record is made of the progress in each case.

The Big Brothers who are engaged in this work are carefully selected, as our experience has shown us that only a certain type of man will be successful. He must first of all be one who is willing to do the work, one who will be kind and sympathetic and above all one who is faithful in the practice of his religious duties. They must be men whose light will shine out before all; and we are proud to state that it is Catholic men of this type that are carrying on the great work of the Big Brother in this city, and these are the men who through great personal sacrifices have brought about these splendid results, and through their efforts many of our Catholic boys have been saved to God and country.

What has been accomplished in this city can be duplicated by Holy Name Societies in all of our cities that have a boy problem, and where there is a boy there is a boy problem and there is a need of the Big Brother; for boys, like men, fear publicity of their acts, although our Big Brothers are most careful not to divulge any of the information they may receive. Our boys have learned that if for any reason they get into trouble their pastor will be informed, and that there are Big Brothers in their respective parishes who will in all cases assigned to them visit the boys' homes. This knowledge has caused many a boy to change his habits and companions, and as a result has helped him to keep out of trouble.

Holy Name Societies in this city four years ago had a membership of about 3,000, today 165 Societies have a membership of more than 60,000 and it is hoped to make it 100,000 by January 1, 1920. It is growing stronger each day. It is not only doing a great work among our men but it is doing a greater work among our boys, and the day is not far distant in this city when we shall have a Holy Name Society in every parish, with every man and boy in the parish a member.

* * *

The tremendous growth of co-operative enterprises is almost startling. Four years ago there were about 500 struggling stores in the United States, and many failing.

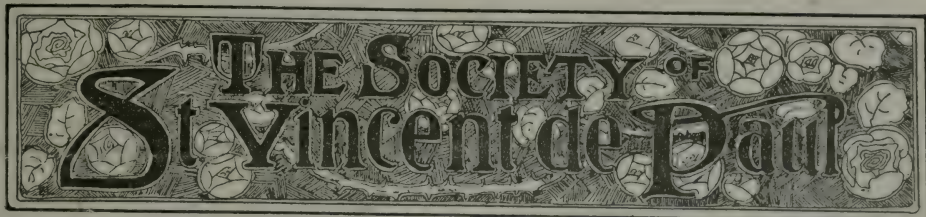
Today there are 3,500 flourishing stores doing a total annual business of \$1,500,000.00. The co-operative movement was given its first real impetus at the Buffalo convention of the American Federation of Labor in 1917, and from that date has been growing by leaps and bounds. Later both the United Mine Workers and the railroad men indorsed it at their national conventions. Lately the Chicago Federation of Labor called a convention of five representatives from every one of its unions to arrange the start of co-operative stores in every one of Chicago's 35 wards.

* * *

A Magdalen home will be added to the House of the Sisters of the Good Shepherd in St. Paul, Minn., by Mr. and Mrs. Timothy Foley. Mr. Foley will also give a preparatory seminary costing about \$100,000.00. Recently he built a combination church for St. Andrew parish, and a parochial school costing about \$30,000.00 for the parish of the Blessed Sacrament.

* * *

Bishop Ryan of Alton, Ill., is planning to erect an orphanage of splendid dimensions and equipment. It will be of stone and brick, having a frontage of 300 feet, with wings 100 feet. Its center building, chapel, will have a depth of 209 feet. The central building will be Gothic.



THE NECESSITY FOR GIVING GREATER ATTENTION TO THE MORAL CONDITION OF THE POOR.*

BY BENEDICT ELDER.

Particular Council, Louisville, Ky.

THE physical condition of the poor is rather compelling. It is in its nature compelling. The very sight of misery excites our sympathy and the cry of human distress starts a swift running current in our blood. Indeed, it is somewhat painful to ourselves to witness physical suffering in others and our wish to relieve it is a perfectly natural impulse.

Generally, too, there is involved a certain element of pride, personal or class pride, civic or social or, perhaps, even religious pride, and persons are moved if not by a natural impulse, then, by these considerations touching their self-conceit or weighing on their position in society, to go to the physical relief of the poor. It is not considered becoming for a person of means to be heedless of the necessities of the poor. It is felt to be a reflection on a community to permit slums and wretched living conditions to exist. One's church is not popular; one's fraternal society does not flourish; at all events one does not achieve distinction in these circles, without some attention be given to the crying needs of the poor.

All such matters have both a wide and an intimate bearing and, either substituting or supplementing the natural impulses, tend strongly to compel consideration of and some form of relief for the apparent necessities of the more unfortunate classes of society.

In consequence, there is much effort put forth in this direction. The State provides a number of so-called charit-

able institutions, which are growing more and more comprehensive in their scope and in the number and classes of persons they reach. Then there is a multitude of fraternities and other private societies that are more or less devoted to helping the poor. Perhaps the latest vogue, using this term without implying any reflection, is the movement toward federation, which seeks to systematize and coördinate all charitable and relief activities, putting them on a scientific basis of operation, with a view to the elimination of fraud, waste, duplication of effort, and certain features of annoyance and unpleasantness which usually accompany "unscientific" forms and practices in the way of charitable relief. "For charity," it is said, "is none the less charity because intelligent."

While, as a matter of course, these divers public and private and coördinated charities do not altogether ignore moral considerations, they are calculated primarily to afford physical and material assistance only, and therefore, unless we are prepared to admit that the moral condition of the poor is of lesser consequence, the increasing number and efficiency of these agencies, instead of removing, rather augment the necessity of putting forth some special effort in order that the moral condition may at least hold its own in importance.

But it is the soul that matters. It is the soul that makes us human. It is the soul that lifts man's being out of

* Paper read at Annual Meeting of Society in Detroit, October 16-19, 1919.

Nothingness and gives his person dignity, his faculties power and his life immortal destiny; that makes his innerself conscious and his whole being free; that exalts his nature and all his good intentions, and exhibits to his infinite delectation the beauties and the riches and the illimitable pleasures that lie within the reach of his right ordered affections.

We cannot therefore, admit that the moral condition of the poor, or for that matter of any other class, is of minor importance as compared with their physical or material condition. Apart from the divine injunction to seek first the Kingdom of God and His justice we are compelled in respect to humanity, to attach the highest importance to that which distinguishes humanity from the rest of creation and this is nothing other than man's soul, the source of all his strength, the seat of all his joys, the inward cause of all that is noble and worthy in his nature or his life. It is nothing either great or fine merely to feed the poor, to furnish them with clothes and a place to live, to administer to their sick and bury their dead, when this much would be done for the animals sprung from the earth, if no thought be given to the things that make them human. It is the soul that matters. It is charity that is great. And help is not charity.

Help is natural. It is, in a way, selfish. Alone, it is degrading to man, because it denotes the giver as superior in some respect to the receiver. Mere animals in their natural state help one another; sometimes in a way that is astonishing, a way that is described as "almost human," thereby implying that the principle of help is the same in animals as in men, the difference in its application being chiefly a matter of intelligence only.

And this is true. Help springs from animal-like motives; from the sense of kinship, from the call of the blood, from the pang of sympathy, from pity that may be more cruel than kind; from pride, policy, pretense and a thousand other natural things, so that men would prove themselves of meaner mold than the very brutes of creation did they refuse to help one another.

Charity is different. Charity is peculiar to man. It rises out of the soul and is mirrored in the soul. It is not bestowed as help is. It does not humiliate as help does. It is not given or received, but shines forth like a rich radiance, to be reflected back with a deeper and livelier glow. Charity is a thing of the soul. Although a flame that may infuse all with its gentle warmth, it is personally kindled and must be personally replenished; it cannot be collectively or vicariously kept burning. Although a flower that may impart the odor of virtue to everything intended in any way to help a fellow-creature, it thrives in moral conditions, there blooms into unfading beauty and there gives off the lasting sweet fragrance that is the supreme delight of the soul.

Only in charity is help made human. "If I sell all I have and give it to the poor and deliver my body to be burned, and have not charity, it is nothing." Help without charity leaves the poor humiliated, dissatisfied, weakened in character, resentful of heart, an easier prey to the wiles and temptings of the devil. However intelligent or scientific, it tends to destroy self-reliance and encourage dependency; it creates hard feelings and excites suspicion toward the better-off classes, and breeds in the poor an impatience with things as they are that is a source of unhappiness to themselves and of more or less danger to society. In fine, help without charity tends to lower the general moral tone of the poor to the same level as itself.

It must be plain, therefore, that the greater number and increased efficiency in these days of relief-for-the-poor agencies, which in the nature of things must be largely wanting in charity, make it imperative upon every religious society to give greater attention to the moral condition of the poor for this is the field where the flower of charity blooms sweetest.

St. Augustine says somewhere in his writings that there are times when very severe poverty is not conducive to virtue; indeed, hardly compatible with less than heroic virtue, which, of course, it is not given to all to attain. The great

Saint, however, could hardly have had reference to physical conditions only, or even primarily, but rather to moral conditions, such as discourage and dishearten the man and in addition to his privation, sink the iron of discontent into his soul, so that the stoutest heart quails and firmest will is shaken, and the moral fibre of his being frays out under the whipping beat of adversity.

Now such moral conditions not only may exist but seem much more likely to exist where the physical condition is only partially or temporarily relieved by some impersonal agency, like the State or a federated body, which is unable to enliven its help with charity. For such an agency is a symbol of society to the poor man. He feels entitled as of right to its bounty, which he imagines is both free and unlimited. He therefore, much too often resents its prying methods, its business rules, its economies, its exactions, its delays, and the half-loaf he finally is given tastes of bitter humiliation, and all too quickly disappears. He is unreasonable about it, of course, but what is more unreasonable than poverty itself in a society where riches abound? The proud man's contumely and the poor man's wrong make a most unhappy combination. Nowhere more than here is charity more essential to that sense of self-respect which plays such an active part in sustaining a life of virtue: and at no time, therefore, does the need for giving attention to their moral conditions appear to be greater than when the physical necessities of the poor are the object of such multiform activities as now.

The world would no doubt be compassionate to the poor if it could be, but that collective soul we hear so much of has no real existence, and gentleness, kindness, patience, love, the things of the soul, and not having these it has not charity and all that the World can give to the poor is as nothing.

Our Lord knew. He showed compassion on the multitude. He busied Himself with many things, always doing good. But He is known best and loved most and has made the widest and deepest and most lasting impression on mankind, through His Sermon on the Mount

when in words of inimitable tenderness he described and blessed the moral condition of the poor, teaching for all time to come the one perfect formula for a happy and contented life.

And if we would soften the manners of the poor and make them gentle and kind; if we would enkindle a fire in their hearts to make them patient and strong; if we would enliven their affections and teach them generosity of thought and opinion, so that they may know and feel that inner, lasting joy that comes from the love of their fellow-men, we must sound their moral condition and, having first put our own house in order, with those sure means we know, cultivate the flower of their souls.

The Society of St. Vincent de Paul is a great and noble society, rich in traditions, redolent with the odor of sanctity, having a record of good and generous deeds that is an inspiration, a blessing and a glory to its members. Truly Catholic in spirit, truly human in sympathy, devoted to those finer feelings of the soul that express themselves in charity, it is a monument to its founder and to the Saint whose name it bears. It is a monument to the greatness of the human heart in grace made strong and patient and kind. It is a living and lasting testimonial that in this frame of ours is a spirit that does not spring from earth and cannot be likened to anything in the earth, and cannot be satisfied with anything of the earth, and this makes it above all things necessary for Vincentians to give attention to the moral condition of the disheartened and spiritually comfortless poor.

ADEQUATE SERVICE.

It has often been stated and repeated to the point of becoming one of our sayings, that "No work of Charity should be regarded as foreign to the Society." Perhaps we have not given this simple statement all the attention it merits, for there is much meaning contained in the few words, and they are well worthy of more thought.

As the Rule wisely says, we should not undertake too many works, lest by

trying to accomplish everything, we succeed in none. But there is much we could do, and even more we should do, which is the reason for bringing this subject to the attention of our members.

As Vincentians, our principal means for accomplishing our object of membership is to visit the poor in their homes, and co-incidentally to give them such material and spiritual help as the conditions may require. To perform this work efficiently we must at the outset diagnose each case, to get down to the seat of the trouble or disturbance that caused it, determine its nature, and apply the remedy so it may be cured, *and kept cured*.

In order to act properly and intelligently on our visits to the poor and to do the very best we can for them, we should be in possession of information on the various subjects which may be useful to us in deciding the best method of handling each case, and of solving the problem which a case presents. We should familiarize ourselves with the provisions of our laws on hygiene, compensation, pension, insurance, leaseholds, naturalization, and many other subjects. We should keep informed on the regulations of the civil government, City and State, likely to affect our charges—in fact we should be in a position to give them not only the material help their condition may require, but the intelligent advice and wise counsel they have a right to expect from us, who come to them as “a friend in need” proffering assistance.

We thus not only perform the essential work of our Society through which we hope to acquire the merit we seek, but we perform it not loosely, nor perfunctorily, but in a manner to be of the greatest value to our poor, and consequently with even a larger degree of merit to ourselves.

Perhaps we are not as well posted as we should be in what is going on around us; perhaps if we were it might enable us to bring more efficient service to our poor. New movements are being inaugurated from time to time, some public, some private, with the announced purpose of aiding others. These movements are often styled “non-sectarian,”

but that term is sometimes evasive. It is frequently intended to convey the impression that no one faith or religion dominates in the management, or Board of Direction, or whatever it is, but not infrequently an examination develops the fact that all faiths are represented except Catholics, so that instead of being non-sectarian, they might better be called non-Catholics; this is not because we are not wanted, but more often because enough of us are not known to be available, or that we do not appear to show an interest in general movements outside those connected with our Church—which is greatly to be regretted. By holding aloof from participation in these activities we give our friends of other religions a wrong impression, and the main purpose of these lines is to urge the advisability, even the importance to us as Vincentians, of taking an active interest in and identifying ourselves with all movements inaugurated for the public good and the welfare of our fellow beings. The war presented many opportunities of our doing this, and when we made use of them, the result was most satisfactory and stimulating. It is real Vincentian work and it would be of great advantage to us to enquire into other methods than our own, which we are at times inclined to criticize without fully understanding, whereas the result would be much more effective and beneficial if our criticism was made as the result of taking part in the work and knowing it. True, many of our own organizations deal exclusively with our own people, but in these so-called non-sectarian public, community, or civic activities, a very large proportion of those benefited are Catholics. An instance may be cited of the Red Cross Home Service work through which, in all the Chapters, about two-thirds of the individuals and families who were assisted and who received care after the necessary investigation, were Catholics, yet in every one of the Chapters, it seemed impossible to secure the help and coöperation of Catholic visitors and workers.

This condition prevails unfortunately in many public movements, and proves beyond a doubt that we are not

doing our full duty to ourselves nor to the large number of our own people who are entitled to our service.

Let us then not hesitate to become identified with these activities organized for the public good, offering our coöperation if needs be and expressing a willingness to serve. We will find a neglected field for acquiring experience and information which will be of great value to us in our own work, and we will quickly realize that we are engaging in work of the highest importance, in harmony with Vincentian ideals, and not foreign to the purposes and aims of the Society.

WHY CONFERENCES FAIL.

The remarks of the President-General, delivered at one of the General Meetings in Paris, under the above title are here given as translated. Surely no one knows better than he what are our many failings and our occasional merits, and his advice should receive our thoughtful attention:

"Among the declining Conferences, some which are isolated and have no supporting hand to help them on may be excused for having yielded to discouragement. The mobilization deprived them of their most active members. The members who remained saw the poor whom they were accustomed to help declining in numbers, sometimes almost to extinction, in consequence of the war allowances, the work given to women and children, and the rise in wages. They believed that they had nothing more to do, and ceased to hold meetings. If they had carefully considered the matter they would have found, apart altogether from the persons they usually helped, new cases of distress worthy of consideration. In any event the visits should have been continued were it only to give spiritual help, to sustain hearts bowed down by the deaths of their dear ones and the great length of the war, to look after the education and religious instruction of little boys. For the material assistance of the poor is not the real object of the Society, it is the moral uplifting of the poor which is, next to our own personal sanctification the goal to be

aimed at. But those fundamental principles our brothers either ignored or forgot, and no one reminded them of these principles. Ignorance has been the chief cause of their failure.

The training of the members is often completely neglected. It is the duty of Presidents to provide this training by having the rule, with explanatory notes, and also the *Bulletin*, read at the meeting. Many of our brothers do not possess a copy of the "Manual," have never read it, are not even aware of its existence! In one of my last addresses I told you that we were selling at an average 1,000 copies yearly; what is that figure in comparison with the number of the recruits who come in every year? How could those brothers know, under those circumstances, the obligations which they contracted in joining the Society, and the spirit in which they should fulfil them?

This spirit is the spirit of St. Vincent de Paul. It constitutes the life of our Society. It ought to be maintained, promoted, diffused around. This spirit is not acquired by merely visiting the poor or by undertaking works; it is acquired only in our meetings regularly attended, and it is for this reason—you know it already but I shall repeat it—that Holy Church grants her most important Indulgence to attendance at three meetings at least in the month."

REPORTS OF COUNCILS AND CONFERENCES.

Particular Council of Troy, N. Y.—Conferences reporting 6; active members, 136; honorary members, 4; subscribers, 58; families relieved, 272; persons in families, 1,010; visits to families, 3,243; visits to Institutions, 270; situations procured, 30; total receipts, including \$573.53 contributed by members at weekly meetings, \$7,647.16, total expenditures, \$8,168.14. All the Conferences show an increase in membership, and are actively engaged in carrying on the work.

Particular Council of Evansville, Ind.—The seven Conferences in Evansville report for the year ending September 30, 1919, as follows: Active members, 85; families assisted, 124; persons in

families, 563; visits to families, 665; visits to institutions, 15; situations procured, 4. Total receipts, \$2,541.47; total expenditures, \$2,503.97.

Particular Council of San Francisco.

—Supplementing the report of the Particular Council of San Francisco, published in the last issue of the REVIEW, we are pleased to announce the receipts of the Annual Reports of six additional Conferences, making 26 in all. Conferences reporting, 6; active members, 66; honorary members, 18; subscribers, 178. Families relieved, 124; persons in families, 536; visits to families, 543; situations procured, 14; total receipts, including \$180.61 contributed by members at weekly meetings, \$2,850.01; total expenditures, \$2,446.10.

Particular Council of Denver.—Conferences reporting, 3; active members, 36; honorary members, 5; families relieved, 97; persons in families, 205; visits to families, 208; situations procured, 1. Total receipts, including \$135.64 contributed by members at weekly meetings, \$645.96. Total expenditures, \$721.17.

NOTES AND PERSONALS.

In May last an International Conference of Child-Welfare Work was conducted by the Children's Bureau of the United States Department of Labor in Washington, D. C. The Children's Bureau has recently issued a printed volume of the proceedings of this Conference for gratuitous distribution, which should be in the hands of all Child-Welfare workers or others interested in related topics. We would suggest, therefore, to our Brother Vincentians, who are desirous of keeping in touch with the current trend of thought with regard to Child-Welfare Work, that they write to the Children's Bureau at Washington for a copy of the proceedings.

* * *

We had the privilege and great pleasure last month of meeting Mr. Maurice Lewandowski of Paris, who came to New York on a short business trip representing the French-American Banking Corporation. He brought a letter of introduction from the President-General

to Brother Gillespie, President of the Superior Council. Mr. Lewandowski is very actively engaged in the work of the Society, having under his personal supervision all the Conferences in one of the four districts into which the Society in Paris is partitioned.

He was very desirous of learning about the works of the Society in the United States, and was greatly interested in the information he was able to obtain at a meeting of a few Vincentians called together by Brother Gillespie, and they were equally interested in learning from the distinguished visitor of the work as carried on in Paris.

Regret was expressed that Brother Lewandowski's visit here was such a short one, as he left most pleasant impressions.

* * *

The Council-General has suffered a severe loss in the death of the senior Vice-President M. Gabriel Martin, which occurred on September 7, 1919, at Airvault, in the family mansion in which he was born in 1849. His father was a prominent doctor, who was well known for his charities and for his skill as a physician.

While following his legal studies at Paris in 1870, Brother Martin was called to the colors, was seriously wounded at the Battle of Beaune-la-Rolande, and in 1872 was decorated for bravery.

His time was divided between the natural sciences, including archaeology, and his good works, to which latter he became, however, more and more attached. He was named to the Council-General in 1894, and given charge of the correspondence with the Councils and Conferences in France, and his thorough knowledge of the Rules and of the traditions of the Society, enabled him to fulfill this delicate mission with great success.

He became Vice-President in 1904 and took charge of the publications of the Society, having personally prepared the last edition of the Manual.

* * *

With deep regret it is our sad duty to note the death on November 7th of Richard Devine of Philadelphia, aged

71, who for the past 31 years was most actively engaged in the work of our Society. He was Treasurer, Vice-President, and then President of St. James Conference, and was also for many years past Treasurer of the Metropolitan Central and the Particular Councils of Philadelphia.

He was one of the founders of the Summer Home for poor children at Port Kennedy, Pa., taking the deepest interest in its success, and even to the last gave unselfishly of his time and personal service by regular visitation at the Philadelphia Hospital.

His death removes one of the oldest Vincentians of Philadelphia, whose life was devoted to the cause of the poor and afflicted. May he have eternal rest!

* * *

The General Meetings of Particular Councils will be held in the several Provinces on December 14, in connection with the celebration of the Feast of the Immaculate Conception, one of the four Festivals of the Society. One of the intentions fixed by the Rules for our prayers on this occasion is "The increase of Charity among men," and assuredly there could be no more effective remedy for the disturbed conditions existing throughout the world today than this same Charity, hand in hand with Christian Justice.

At these General Meetings there will occur in the programmes and in the proceedings incidents that are sure to be of interest to our members, and it is earnestly requested that an account of these interesting occurrences be sent in promptly so we may publish them in the January issue of the REVIEW.

* * *

In a letter sent by the Superior Council to the Presidents of Councils and Isolated Conferences under date of August 16 last, an appeal was made for the names of their members who had been in the service of the United States during the World War, with their rank and branch of service and a special notation for those whose lives were sacrificed for their Country and Humanity. This information was requested to make possible the compilation of a Roll of Honor

of the Society. The showing thus made would be most creditable, and would at the same time enable each Particular Council and Conference to secure its own Roll of Honor, which it might well be proud to preserve. Only about one-third of the Councils have answered this appeal, and as it will necessarily be more difficult to secure the information required as time passes, an urgent request is again made for attention to this important matter.

* * *

One of the questions on the Annual Report blank which Presidents of Conferences are expected to answer is numbered 19 and reads: "What is the date fixed upon by your Conference for the celebration of the Annual Mass of the Four Intentions, viz., the Church, the Sovereign Pontiff, our Country and the Society of St. Vincent de Paul, as requested by the Council-General May 15, 1911?" The purpose of the Council-General in making this request was to induce all the Conferences of the World to have a Mass said each year for these four intentions.

In the reports received so far this year, a number have no answer to this question, but it is hoped that the reports to follow will not neglect to give the date for this Annual Mass, in compliance with the special request of the Council-General.

* * *

The rise in food prices in New Zealand during the war is said to have been only 28 per cent., as compared to the 100 per cent. increase in most countries. The Dominion has, according to the latest figures, a private wealth of \$1,668.98 per capita, one of the highest figures for per capita wealth in the world.

* * *

An annual business of more than sixty million dollars was done during 1918 by the eleven coöperative associations of New Zealand. A net profit of a million dollars was distributed among 26,000 shareholders. The New Zealand coöperative societies look forward to the federation with coöperatives of Australia and eventually with those of the whole British Empire.

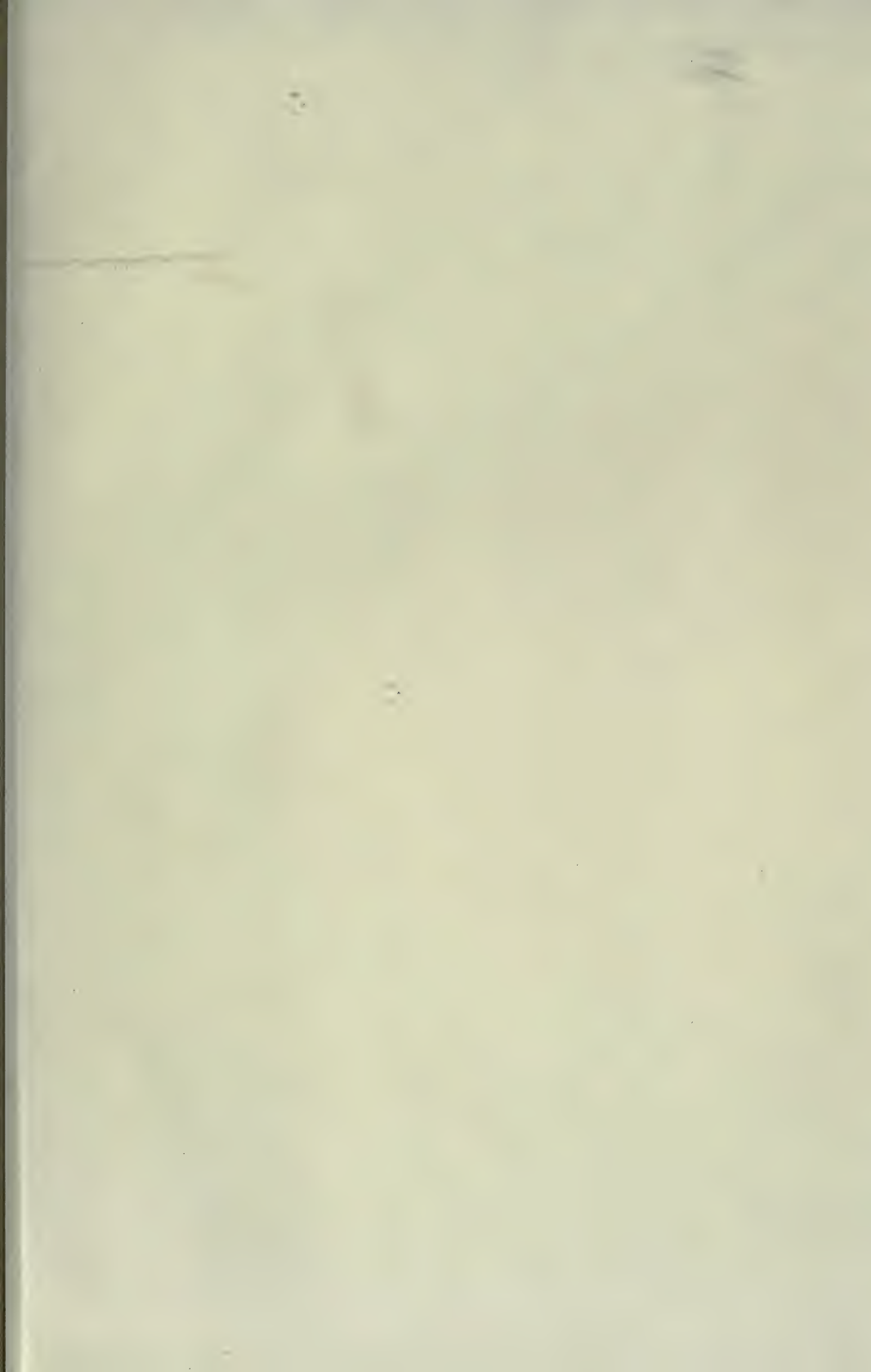
INDEX TO VOLUME III

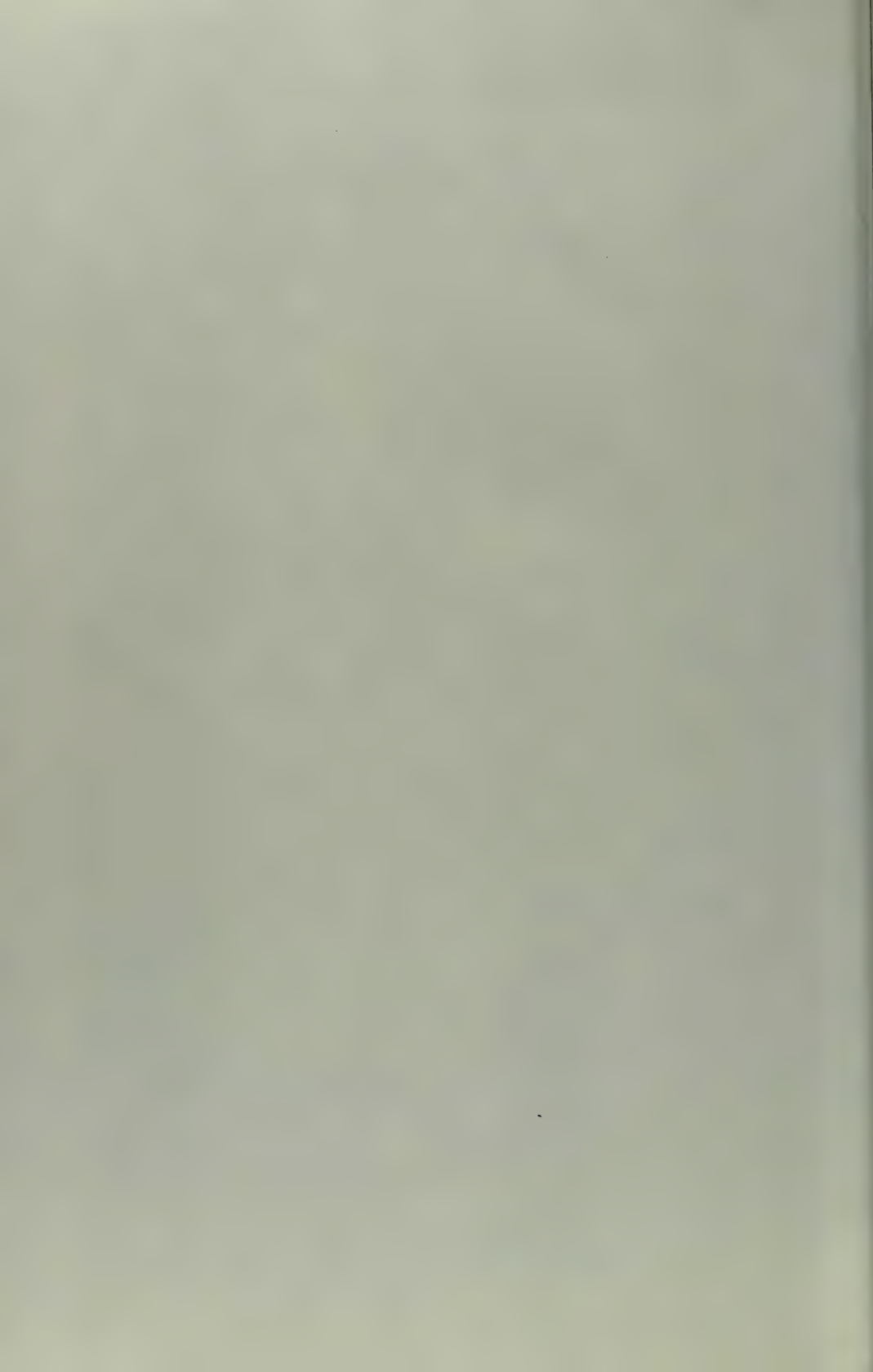
EDITORIALS.

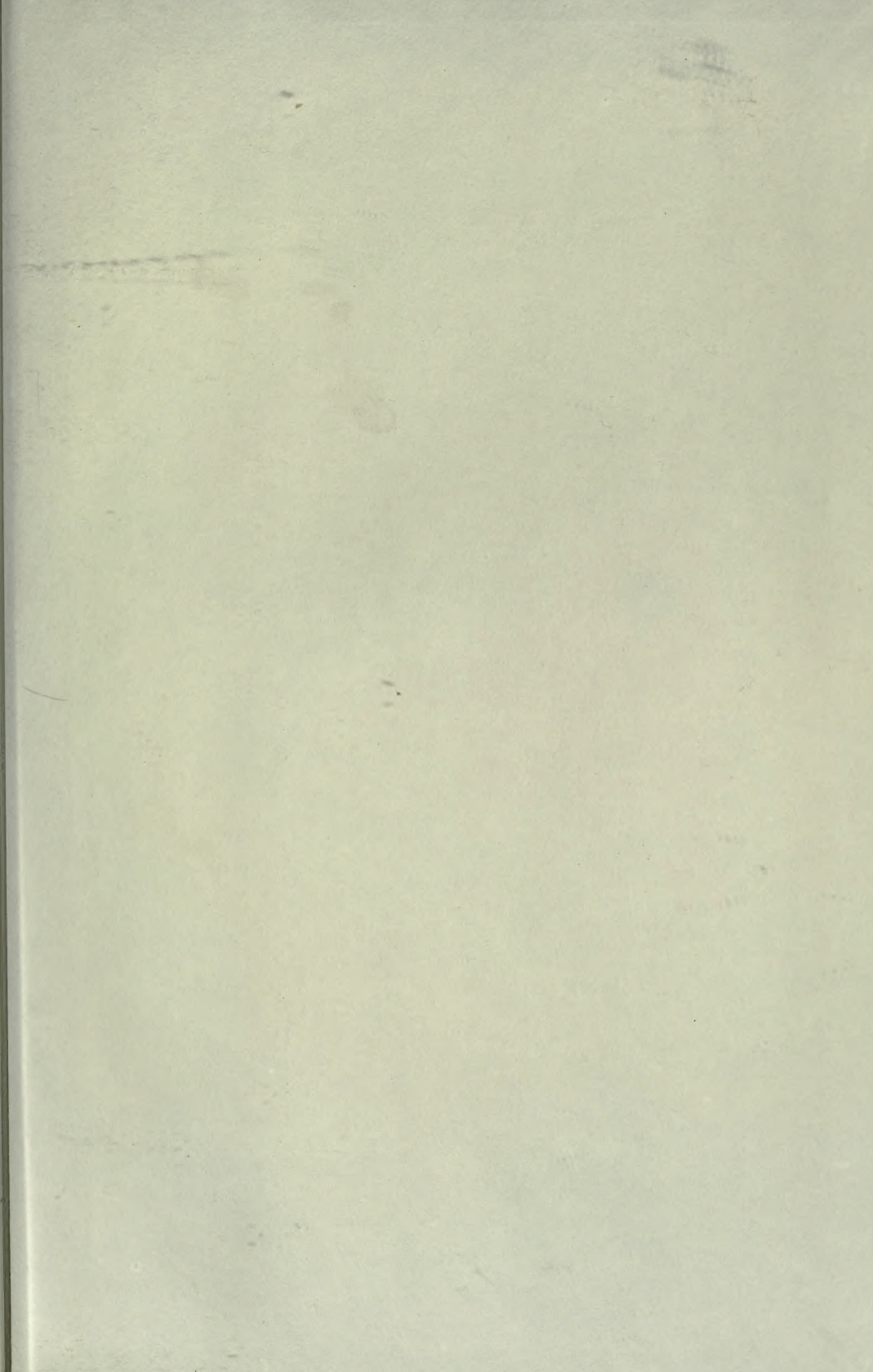
Agrarian Selfishness	41	Labor Laws for Women and Girls	306
Bishop's, Reconstruction Programme	163	Los Angeles, Catholic Child Welfare League	216
September Meeting of	195	Minneapolis, League of Catholic Women	216
Bolshevism, A Few Samples of	38	National Conference of Catholic Charities, Fifth Biennial Meeting	185
Capital, Social Obligations of	70, 103, 135, 168	National Service School for Women	182
Unreasonable	259	New Jersey Survey	242
Charity, International	131	New York Association of Catholic Charities	244, 272
Child Care, Standards of	169	Paris Bureau of Charities	271
Coöperative Movement	67	Paris, Catholic Service Club in	184
Cost of Living	199	Penology, Principles of Modern	137, 178
Industry, Democratic	296	Pittsburgh, Catholic Charity Organization	249
Labor, Unreasonable	262	Pope Benedict on Working Classes	215
Land Colonization in England	42	Poor, Moral Condition of the	315
Land Ownership, Anti-Social, in California	165	Private Ownership, Wide	80
Mystery, A, and A Prophecy	231	Probation Laws, New, in New York	13
Non-Partisan League, Doctrines of	6, 104, 113	Probation Service in New York City	174
Prices, High	134	Propaganda, Economic Serfdom and Social	50
Prohibitionist Tyranny	40	Reconstruction, the Apostle of	43
Propaganda, Insidious	291	Lloyd George on	51
Railroads, Plumb Plan	198	Social	72
The Problem of	35	The Spirit of	205
Reconstruction, Some Radical Programmes	3	from the Catholic Viewpoint	45
Programme of Bishops', Anonymous Critics of	163	Religious Orders, Social Services of	17
Revenue Law, New	102	Retreats for Social Workers	86
Subscribers, To Our	104, 297	St. Paul, Guild of Catholic Women	217
Social Service as a Profession	99	Settlement Work, Catholic	18
Symposium, An Encouraging	295	Sin and Disease, Doctor Cabot on	140
Wages, High	134	Social Guild, Catholic, and Its Programme	213
Minimum Rates in Dist. of Col.	230	Social Reform, Some Modern Programmes	206, 235
When Are They Extortionate?	227	Social Service, Clinics and Hospitals	87
Work-Day Movement, Short, Menace of	229	in Hospitals	269
		Two Letters on	203
		of the Religious Orders	17
		New School of	13
		Spiritual Outlook of	232
		Social Work, Training for	200
		Catholic Attitude on	269
		Social Workers, Retreats for	86
		Ten Don'ts for	269
		Soldiers, Disabled, Vocational Training of	52
		Wages, Living Cost and	270
		War, The Child and The	14
		War Activities, Records Wanted of	17
		Working Classes, Pope Benedict on	315
		Young Girls in Messenger Service	147

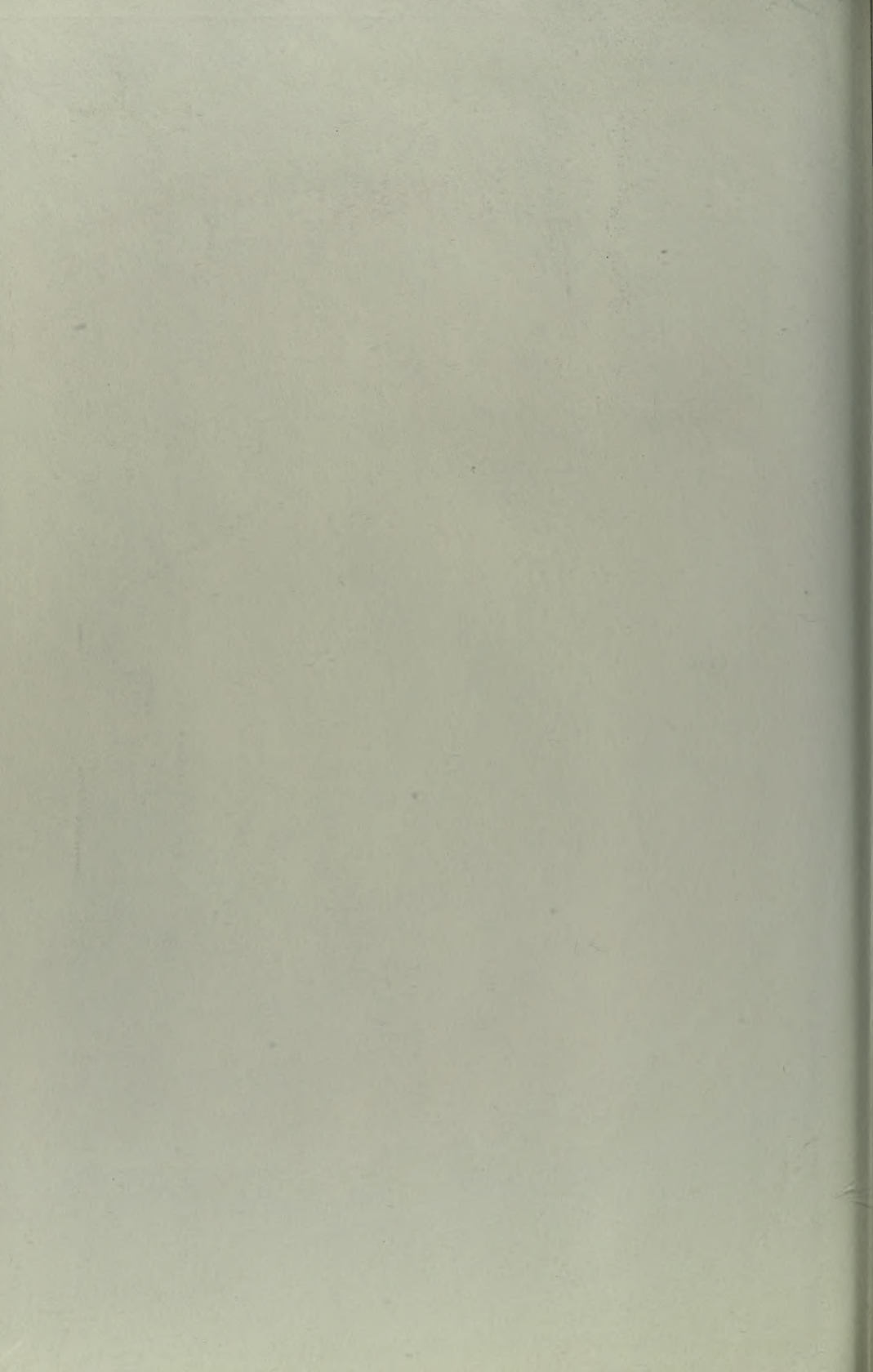
ARTICLES AND NEWS ITEMS.

Agrarian Reforms, Archbishop Mona on	305	SOCIETY OF ST. VINCENT DE PAUL.	
Big Brother Movement, Catholic	115, 311	Aggregations	220
Blind, Xavier Braille Publication Society for	214	Baltimore, Activities in 1918	83
Bridgeport, Catholic Charitable Bureau of	151	Chicago, Reorganization in	187
Buffalo, Catholic Survey of	56	Councils and Conferences, Reports of, 22, 62, 90, 91, 124, 157, 190, 221, 255, 288, 317	
Cabot, Doctor, on Sin and Disease	140	Fund of President-General	119, 156, 187, 255
Capital and Labor, A Banker on the Rights	176	Hayes, Most Rev. Patrick J., D.D.	89
Charity, Catholic, Old and New in	8	Meetings, Annual	218, 253, 277
Professional and Volunteer	105	Conference	90
Charitable Activities After the War	48	General	120
Child, The, and The War	48	Quarterly	188
Children, Dependent, Family Care of	54	Mulry Club	253
Children, Standard Relations to, in Need of	170	National Union, Catholic Young Men's	220
Coöperation, National Convention at Springfield, Ill.	81	New York State, Conference of Charities	61
Coöperative Enterprises in Seattle	114	Notes and Personals,	
Cost of Living	150, 270	62, 93, 126, 159, 192, 223, 256, 318	
Disease and Sin, Doctor Cabot on	140	Ozanam, Mme., Letters of	252
Divorce Rate Goes Up	114	Reports, Annual	254
Economic Serfdom and Social Propaganda	50	Sovereign Pontiff, Letter of	155
Government Control, Does It Mean the Servile State?	108, 141	Superior Council, Letters of President of	59, 88
Hospitals, Social Service in	265, 308	Why Conferences Fail	317
Illegitimacy, Conference on	217		
Industrial Schools, Ketteler and Kaspar	215		
Income Taxes, Distribution of	21		
Institutions, Public vs. Private	57		
Knights of Columbus, Permanent Building at Westminster Cathedral	53		
Labor, and Capital, A Banker on the Rights	176		
of			
Proposed Legislation	177		
Mr. Schwab on	47		









CATHOLIC Charities Review.

1919
v. 3.



